



Smithsonian Institution  
*National Museum of Natural History*

Department of Anthropology  
*National Anthropological Archives*

***John P. Harrington Papers 1907-1959 (some earlier)***  
***Microfilm 3, Reel 105***  
***“Gabrielino,” “Linguistic and Ethnographic Field Notes,”***  
***“Song Texts,” “Miscellaneous Notes [former B.A.E. ms.***  
***6017pt.]”***

***National Anthropological Archives, Smithsonian Institution***

Please cite the material in the following format:

*"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"*

For example:

*" NAA MS 2108, National Anthropological Archives, Smithsonian Institution"*



**START**

**REEL**

**NO. 105**

**THE**  
**PAPERS OF**  
**JOHN PEABODY HARRINGTON**

*Prepared in the  
National Anthropological Archives  
Department of Anthropology  
National Museum of Natural History  
Washington, D.C.*

**THE  
PAPERS OF  
JOHN PEABODY HARRINGTON  
IN THE  
SMITHSONIAN INSTITUTION  
1907-1957**

Published by  
**KRAUS INTERNATIONAL PUBLICATIONS**  
A Division of  
Kraus-Thomson Organization Limited  
White Plains, New York  
1985



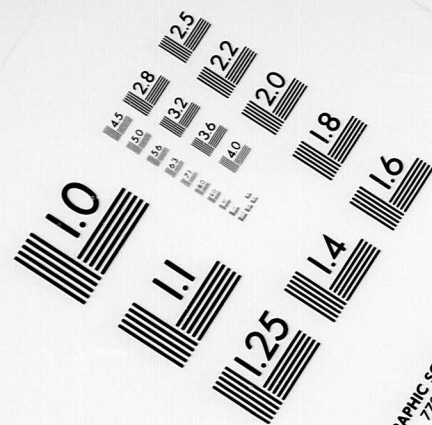
The microfilm edition of the Papers of John P. Harrington was made possible by a grant from the National Historical Publications and Records Commission to the Smithsonian Institution.

The original documents are housed in the National Anthropological Archives and were prepared there for publication by Elaine L. Mills, Project Editor, with the assistance of Ann J. Brickfield, Assistant Editor, and Louise G. Mills, Special Editor for Correspondence. Dr. Herman J. Viola acted as Project Director and Dr. Ives Goddard as Project Linguist.

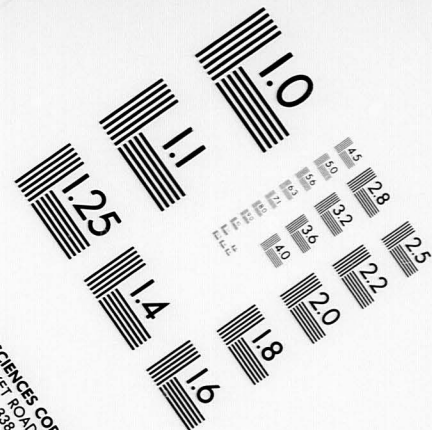
In publishing any of this material, users are requested to credit the John P. Harrington Papers, National Anthropological Archives, Smithsonian Institution. Citations from the microfilm edition should include relevant reel and frame numbers.

All original documents have been photographed, except as noted in the accompanying guide. In some instances, these originals are brittle, faded, or dark, making them difficult to photograph. Every effort has been made to provide the best reproduction possible for this film edition. As an additional aid to the user, transcripts have been prepared to appear beside the original document whenever it was deemed necessary.

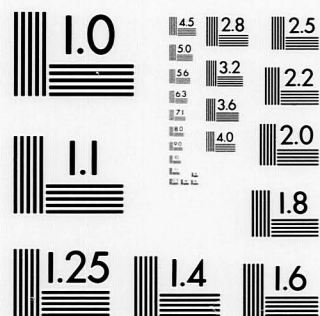
Some pages were hand numbered by the author. Occasionally a number may be lacking or repeated. These flaws do not reflect filming errors.



PHOTOGRAPHIC SCIENCES CORPORATION  
770 BASKET ROAD  
P.O. BOX 338  
WEBSTER, NEW YORK 14580  
(716) 265-1600



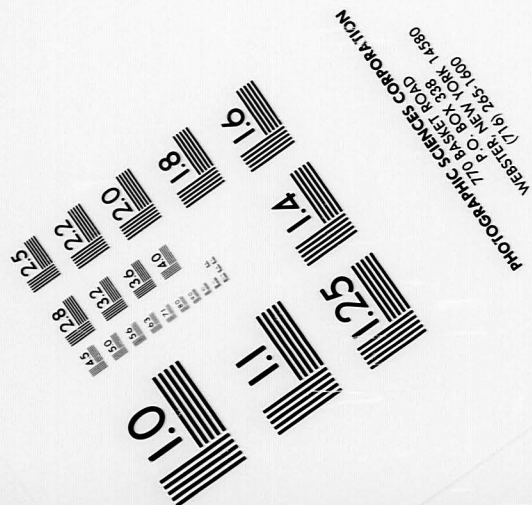
PHOTOGRAPHIC SCIENCES CORPORATION  
770 BASKET ROAD  
P.O. BOX 338  
WEBSTER, NEW YORK 14580  
(716) 265-1600



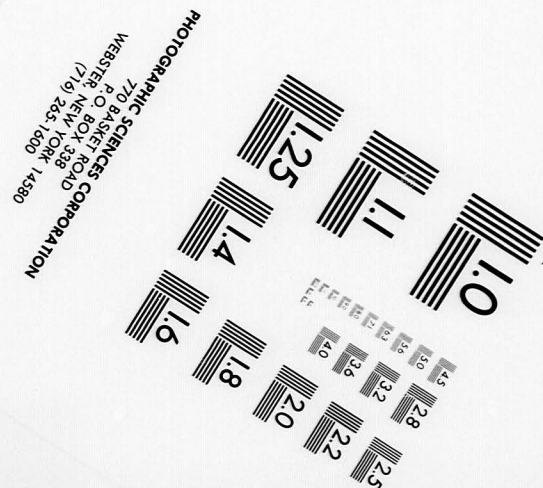
PHOTOGRAPHIC SCIENCES CORPORATION  
770 BASKET ROAD  
P.O. BOX 338  
WEBSTER, NEW YORK 14580  
(716) 265-1600



14x



PHOTOGRAPHIC SCIENCES CORPORATION  
770 BASKET ROAD  
P.O. BOX 338  
WEBSTER, NEW YORK 14580  
(716) 265-1600



PHOTOGRAPHIC SCIENCES CORPORATION  
770 BASKET ROAD  
P.O. BOX 338  
WEBSTER, NEW YORK 14580  
(716) 265-1600

# **SOUTHERN CALIFORNIA/ BASIN**



# **Linguistic and Ethnographic Field Notes (cont.)**

through

## **Miscellaneous Notes**

**Gabrielino**

# **Linguistic and Ethnographic Field Notes**



Fel. Wed. afternoon, March 22, 1922. Touched  
mi app. gl. before the j.

ni j'aro, mi hija. P. 30-53 (50)

mo'jaro tu hija.

← s - is prob. meant.  
ni fuk, mi abuela.

nesc. abuelo.

ni mas, mi tio.

ni jo 'si', mi tia.

ni 'a t'et i' mi sobrino.

← or t'et i' young  
mo' 'a t'et i', tu sobrino.

~~ni j'aro~~

ni j'aro 'in ja'suya, mi suegra.

ni k'ya, mi unada. Says it  
refers to both sexes.

ni anu 'iga tokor  
ya es sola la mizer. For vinda.

ja qaj 'aok, huerfano.

ja qaj nio k' nona'

ni hitun 'i pama', es mi  
pariente. prob. no j here.

mo hitun, tu pariente.

'ahitun 'i, es his parientes

hja'mo najrag, ya pario.

nonim hja najrag, ya me pario.

~~ni j'aro~~ tariwo', trigo.

pinor, chuparosa. Vd. 'ajot'in

pipinoram, lots of chuparosas,  
ch. here placed.

pipin'aram, islenos, she agrees.

'avakmuk 'i' hja, ~~ni j'aro~~ ya se volo  
(el pajaro).

~~ni j'aro~~ nonim 'avakmoro

= 'avakmoro 'i' nona', me voy volar.

'amafan 'i' alas. Agree that I also  
means plumas, ni mafan 'i', mis alas.

~~ni j'aro~~ 'a tara', chapule.

'a tara'am pl. (Two days later when I read her R.  
we let ca, says that means chopule in G).  
pa qaj, ~~ni j'aro~~ zorra. End not well heard.

'atuktaya 'iga, la sombra.

'atukt'i, la sombra.

'okó 'atukt'iya, acuestate en la  
sombra!

kojāq kumuk'i', polvo.

lajō'in kojāq kumuk, mucho polvo.

la sā hin <sup>ech. power</sup> fukāta, caldo de venado.

tirivrit'i', sabroso.

ti hū vit'i', bonito.

lavā'ugā, buenos días, como estás.

ti hāwko, bien (ans). Heard

with great struggle but many times.

nūfakut, uvas.

pino, vino.

hāōyūt, <sup>prob. not b.</sup> insara blanca.

ráuro, blanco. rd.

lawir, manteca. niwir, mi manteca.

tfinuwi <sup>epalat.</sup> fukāt, = sukāt tfinuwi.


fukāt (not so). possibly approach to pl. here.

ni qūnug'i', mi soguilla,

mo qūnug, tu soguilla,

kāretā, carreta suggested but approved.

kaffē, café.

lahōji' = cuna.  nihōji', mi cuna.

nifin, mis tripas.

la wīr'in, his cagada. ni wīr'in, my cagada.

lafin, his orin.

fifik'i' kwā, aquí se me b.

fifif-minok'i' mēne' kus'i',

quiere mirar este muchacho.

tayār, saco. tayāya, loc. lupt.

mine'nikato' ~~ga~~ <sup>ga</sup> rafin ya

tayāya, <sup>mi</sup> ~~este~~ gabo está adentro del saco.

nesc. islay nesc. serr. kupi'ah t ca,

rihōr, frijol.

mūla', mule.

lakō', quiote.

ramāw pitf, el tronco. ch. E.g. de un palo.

wīvora, ch. pita) always gave it with final ra, strange to say.



P. 50-53

Fel., Wed. Afternoon, March 22, 1922. Touched.

<sup>happ. gl. before the y.</sup>  
ni'yáro', mi hija.

mo'yáro', tu hija.

g. ne'yáano, mi hija.  
↑ = e, not even as close

as I.  
But ne'í:kok, mi hijo.  
↑ = I, ~~opener~~ opener than following ii



↙ s is prob. meant.  
nicúk, mi abuela.

~~g.~~ g. neferuk, <sup>maternal</sup> mi abuela,  
la mamá de mi mamá. my  
mother's mother was named  
Lucía. But ~~ne~~ ne káaka',  
my mother's father.

Nesc. abuelo.



nimás, mi tío.

S. nómmaxe' = R.

nomáaf = J. nemáaf.

Soledad's father & Jes' father were  
primos hermanos. Soledad called

Jes' father nemáaf.

niyó ( 'osi' ) mi tia.

J. nyóo'of = S.  
niyyorr. Soledad called  
Jes' mother thus.



ni'ateti', misobrina.

mo'ateti', tu sobrina.  
or ty ← young

[sic in orig.].

G. ne'áatet, misobrina.  
son of my brother, woman speaking.  
Kw. Can add no final -e'.

'a'ók

'inya'suna, mi suegra.

↑ cas

G. 'áawk ne'áafon,  
the mother of my wife.

nikúena, mi cuñad<sup>a</sup><sub>o</sub>. Says it refers to both sexes.

g. nekúfna', mi  
cunado.

'anúnu      'ixa      tokór, ya es sola la mujer.  
for viuda.

g. 'anúuno 'exáa menée'  
tokóor, ~~ya~~ está sola esta  
mujer.



<sup>Vic</sup>  
R. } no-náaxo, my son's  
wife's mother, woman speaking.

R. Vic. nokwá'pona,  
my daughter's husband, ms.  
From nokwá'me poná',  
the father of my daughter's child.



R. Vic. nokwá'me,  
my daughter's child, m.s.

R. Vic. notú'pona, mi  
yerno, w.s. Contracted from  
notú'me poná's, the father  
of my daughter's son, w.s.  
Jes. explains this etym. & Vic.



R. Vic. notú'me,  
my daughter's son, w.s.

yaxáy

'aok, huérfano.

yaxay

niok

nóna', soy huérfano.

J. moriivef, yaxáy  
'áawk 'anáak, pobre, no tiene  
madre (o) padre.

R. 'ahíitca, huérfano.

R. 'amáy 'amal 'ahíitca,  
orphan boy. R. nawítmal  
'ahíitca, orphan girl. = f.

yók waret, orphan. R. yóoyovic  
is another word for orphan; there are  
these 2 R. words both used.



<sup>l</sup>nihituyn'i pama', es mi pariente.

<sup>l</sup>prob. no y here.  
mohitun, tu pariente.

<sup>l</sup>'ahitun 'i', es his pariente.

G. nehiinkem, mi pariente.  
= R. nonéckena.

When he cut  
the word &  
said this syl.  
separately it  
came out  
plain - kén.

Pls. nehiinkem,  
nonéckenam.

But G. nehiiton is also  
a word, but not the word for  
mi pariente.

hyá'mo náyvax, ya parió.

<sup>l</sup>nón'im hya náyvax, ya me parí.

G. hyáa'mo ná<sup>a</sup>yvax,  
ya está pariendo.

G. nóon'e hyaa  
ná<sup>a</sup>yvax, yo ya estoy pariendo.

G. hyáa'mo na<sup>a</sup>yvro,  
ya va a parir.



tariwo', trigo.

g. ev. teriiwo', wheat.  
Vic. says fáaxic covers  
wheat & any kind of grain.

pínor, chuparosa. Vd. 'ayó'in pipínoram, lots

~~of~~ of chuparosas.

N. but ok: píinor,  
pl. pepíinoram.  
T not o



ch. here placed.  
pipim'aram, isleños, she agrees.

Given I asked

this just after she had given pipinoram,  
hummingbirds.

'avákmuk

• 'i'

hyá, ya se voló (el pájaro)

G. hyáa'e 'aváakmok,  
ya se voló. G. hyáa'e  
'aváakmoro, el va volar.

G. 'aváakme'arr, volados.

R. wíllaq, horse is bucking.  
BUT wíllaq, but flies. BUT R,

wáppahan, several fly. G.

'aváakmemok, several fly. Very impt.



nōn'im      'avákmoro = 'avákmoro      'inōma',  
me voy volar.

'amācan      'i', alas. Agrees that it also means  
plumas.  
nimācan'i', mis alas.

g. nemáafan, mi  
ala. g. nemáafane', son  
mis alas. = s. now<sup>↑now</sup>ke.  
= s. nowók.



Vic. says the one that sings is the *Sevát* *finlgal*.

<sup>1</sup>atava', chapule.

<sup>1</sup>atava'am, pl. (Two days later when I read her R.  
we'et ca., said that means chapule in G.).

Etym. is that he has canillas o  
rodillas largas,  
s. tataamo'atf, big  
chapule <sup>rodillas</sup> sp. cenizo color. N. R.

equiv. bit = Vic. R.  
hinkapala, a word which Jes.  
n. Jes. knows only 2 chapule  
names. the big sp. is scarce,

G. surely <sup>1</sup>aatava', pl.  
<sup>1</sup>aatava'am.

These animals, including the s.  
<sup>2</sup>maakeka' are the animals that regulate the  
seasons, & sing for seasons.

Vic. you make a finlgal  
(katydid sp) bite you in the  
throat and you can sure sing after  
that.



S. tŕi's na' yam,  
chicharras, used to be lots  
of them here at Soboba.  
= R. Vic. tcaatcikalam.  
N. J.

G. poniiro', zonillo.  
ch.  
= S. piinevatŕ =  
R. paa lokot.



R. tukyaspal, the  
small skunk sp. But  
tukyapal, tecolito. N.  
S. + J.

<sup>1</sup>  
paxawat, zorra. End not well heard.

Repeats páaxawat,  
páaxawat. N. But says  
it may well be the zorra.



'atúktcaga 'ixá, la sombra.

'atúktci', la sombra.

'okó 'atúktcaga, acuestate en la sombra!

g. máuro 'exaa tehóovét  
'atúktfe', allá hay buena sombra.

g. 'atúktfe', la sombra.

↑ ch. Vic.

g. 'atúktfe'ya

(goes not disappear,  
ch. 3 times. Very  
impt.)

g. 'okóo 'ekwaa 'atúktfe'ya,  
acuestate aquí en la sombra.

(± 'exla),

R. móota ponúngi'  
the fine earth pile that a  
gopher puts outside his hole.  
nhungeq, he is throwing it out.



koyáxkumuk'í' . polvo.

'ayó'in koyáxkumuk, mucho polvo.

G. koyáaxkomok,  
(se va una partida de corregos  
y) se levanta una polvadera  
H. how to call house dust.

vic.  
R. máxxic, any  
kind of greens. =  
S. máaqaytj. S.

máaxaykom, to gather  
quelites. Thinks his mother  
said G. noon'e máaxayro,  
go voy a agarrar quelites.



S. páatfekt, a plant  
like trébol & not bitter,  
used as quelites.

S. 'oá'ne, a kind  
of quelite.



G. fóoxarr, a kind of  
quelite that grows 2  
ft high at to 'ágwé,  
the mt. at Cahuilla  
mt. My mother used to  
mention this plant.

h ch. forever  
'asáhin      cukáta, caldo de venado.

↓ ch. Vic.  
G. 'afááhen, its soup.  
= R. popáaw. = G.  
'apáan. Agrees to  
G. mamááhan 'afááhen,  
grass & juice, G. fokáat  
'afááhen, caldo de venado.



tirívit'i', sabroso.

G. teriivēt. Knows the word  
& thinks it means bueno, the same  
as tehóovēt. G. waráak  
teriivētē', es muy sabroso.  
↑  
know

G. waráak 'awée', está  
dulce.

tiñúvit

'i', bonito.

g. tehúuvet, bonito; but  
tehóovet, bueno. Parece q. oyi  
hablar así. tehúuvet é', es  
bonito. agrees that word mg. bonito  
es mas finito.

'avá'uxá, buenos días, como estás.

tiñáwpko, bien (ans.). Heard with great struggle but many

times.

g. 'aváaxa 'axáa, como  
estas? tehóovko nexáa,  
estoy bueno (ans.). \*Tihawko  
is mistake for tehóovko.



o in slow pronunc.  
nucakut, uvas.

G. nofáakot, uva cimarrona.

Kw. = S. noyáatf = R. mák-wit.

G. + S. apply these words also to modern introduced grapes.

al cojol, muy fuerte, transparent, my grandfather made it where  
the S. Jac. hotel is, he put a spoonful in the fire to test if it wd burn,  
It was an alambique from the mission.  
N. what has come of it. Es el sudor  
that makes the licor - i.e. the fermentation

pino', vino.

G. ev. viino'. S.

noyáatf 'áffahe', caldo de

uva. y despues se hace fuerte y  
ya es veneno. Antes hacian

mucho vino aqui, molian la uva  
en un cuero, echaron agua caliente,  
y de ay se inchaba, & when it went  
down, then it was ready, & they put it  
thru an alambique, un alambique  
viejo de los españoles, & I saw it, puro



háonut, ansara blanca.

Por u

ráwro', ~~ansara~~ blanco. Vd.

Er. g. \* háawgot, n. if  
this wd. be equiv. of S. wúuxat.

S. kó's lok, ~~gáwce~~ pl. kó's lokyam,  
medio prieto color, vuelan muy arriba,  
Not at all sure of R. equiv., denies it  
equals R. lá' la, pl. lá' layam,  
S. wúuxat, ~~bridge~~ pl. wúuxam,

medio cenizas medios blancos, estos  
Tambien andan muy arriba, de repente bajan  
cuando hay zacate, verde, n. if R. weesal is equiv.  
R. qwa' qwa' ewot, n. S. bird  
with white body, pico largo, patas largas,  
used to be lots at the former lake at Moreno.

g. ráawro', blanco.

That lake at Moreno was named páyve.



'awív, manteca. niwív, mi manteca.

J. 'awíiw, su gordura,  
manteca. ↑ not v.  
But wetáa', está gordo.

← palat.  
teñuwí      cukát, = sukát      teinú<sup>u</sup>l.  
cukát (not s-).

J. tfenúho' fokát,  
little deer. But there is another  
word. Also tfenúny  
fokát. # tñúnye'.  
S. hokáht máy hatf, fawn,  
lit. chiquito venado.



<sup>l</sup>  
nixūnux possibly approach to gl. here.  
'i', mi soguilla.

<sup>l</sup>  
moxūnux, tu soguilla.

G. nexūno<sup>o</sup>, las  
cuentas que tengo en mi pescuezo.  
at first vñ. nexūnxon, but corrected it to nexūnxo.  
G. xūnxo'arr, cuenta.  
G. nexūnxo'am, mis  
cuentas.  
= S. gūnagat, cuenta.  
S. nūggonā', mi cuenta.

S. tōo'om, To count. R.  
wōy'i, count! = ~~clah~~ weyge'a.  
after Long that remembers  
dimly that the G. is.  
toāa'aa, cuenta! G.  
noon'e toāano, to voy a  
contar. Is sure. For toāana  
= nombralo. cannot form fut. of <sup>short</sup>  
last; but agrees to \*toāando.

káréta', carreta. Suggested but approved.

Ev. karéeta', wagon.

kafé', café.

Ev. kafée', coffee.



'ahóyi', cuna.

nihóyi', mi cuna.

Never knew this name ~~to be~~ <sup>R. Löff</sup> ~~cradle~~  
'ahóoye' my mother had one of ~~one~~ <sup>one</sup> + one of  
madera, <sup>(como una balsa)</sup> that my father made, with cross slats.  
X. absr. pomóhoye, theirs. agrees to absr. \*hóoyey.  
S. xáape, cradle. S.

noxáape', mi tapestito. = R.

qépe, noqépe. They had the  
baby tied all day, y cuando lo  
soltaban tenía que estirar sus  
manos y sus pies así (gest) el  
muchachito, estaba lazado, pobre.

nicín, mis tripas.

G. nefiin, mis tripas.  
H. G. for cagalar.



'awir'in, his cagada.

niwir'in, my cagada.

J. newyóó'en, mi cagada.  
J. wyóó'ey, cagada. newiinen.  
J. noon'e wyóó'no,  
voy a cagar.

'acín, his orin.

cicik'i' kwá, aquí se meó.

cicicminok 'i' mine' kwí'tí', quiere miar

este muchacho.

J. nefiín, ① mi tripa, ② mi orín.  
Same word.

J. sefií'aa 'ekwáa,  
mea aquí!

J. hyáa'e sefiík, ya meó.

J. sefií'fmenoké"  
menée' kwetii', este muchacho

quiere mear.

J. hyáa'e sefií'no, ya va mear.

J. sefií'vet, meadera, pissing place,



When trying to recall  
 G. verb to get drowned, thinks it  
 is yopii nok. G. hyáa'e  
 yopii nok, ya se ahogo (entrando  
 el agua). H. fut. agrees to fut.  
 yopii noko, & to caus.  
 yopii noynaro.

tanár. saco. tanáya, loc. Impt.  
 mine'nikato' xa 'acúma tanáya, este mi gato  
 está adentro del saco.

G. tanáan, saco. Pl.  
 tataagan.

G. ne'áatfen nekáato'.  
 sexáa • 'afúunna tanáaya,  
 mi gato está adentro del saco.

Repeat my sp. yo lo voy a <sup>ch. ch.</sup> jugar.

R. máttcaq, se ahoga en el agua.



g. pakóo'e'aa  
tanáana, mete (el gato) en  
el saco! Kw.

Nesc. islay. Nesc. Serr. kupi'ahť ca.

Sp. islaya in dialect here.  
= R. Teáamie = S. Kúppe'ahť  
= G. Tjáamey. Kw. & impt.

R. haní's teám kiktom,  
vámi~~nos~~ a agarrar islaya!

Following R. forms káaw  
tjamkero (& agrees to pl. verb tjamkemeró),  
let's gather islaya. Better káaw 'aaro tjáamey,  
let's gather islay. 'áa'aa, agarralo!



rínór , frijol.

g. rehóorr, frijol.  
↑ not x      In S. we  
= R. to lóorrat.  
said frijol but might say  
rehóorr too.

múla', mule.

Er. g. núula', mule.



'akó', quito.

J. 'amúurr, la cabeza  
abajo of the Spanish bayonet, but  
'akóo', la caña arriba (he  
does not call it tallo but caña).  
vs.

'amáwpitc, el tronco. Ch. E. g. de un palo.

N. J. 'amáawpetf, <sup>its</sup> tronco.  
Surely o.k.



<sup>1</sup>  
wivora, ch. pita. Always gave it with final -a,  
strange to say.

G. wii vora, la rama  
colorada de que hacen pita.  
Agarran la cáscara para  
hacer pita to make bowstring.  
also made bowstrings of <sup>deer</sup> sinew  
string.  
thinks R. poqáawene, its  
bowstring. = S. 'áqqaaawena', he  
thinks, = G. probably \*'axáawena',  
he agrees heartily. Use. And vs. that  
tamps trap across forehead of red, & shoestrings

Feb. Thurs. morning, March 23, 1922. Touched  
~~mi, ...~~ <sup>ni naqo'wa, mi -</sup> (54)  
'anágo'wa baston. possibly it has better to - kind to hear.  
<sup>possibly it has better to - kind to hear.</sup>  
pōh'ot shurēa. Recalled this morning before I  
arrived <sup>now vs. the word.</sup>  
Tuq'ia 'a nágo'wa, baston de la vieja.  
pipi'm'arame pomō firaw'in, <sup>istā los isles</sup>  
~~non'im~~ firaw'ag, yo estoy hablando.  
~~not very certain~~  
~~forced or suggested?~~  
Can give only approval of nifiraw'ag  
for mi idioma.  
na wmaq moj, están peleando.  
Láw'm'ignaw'm no, vamos a pelear.  
near. enemigo.  
Call soldiers same.  
nimá tji', mi fajá. a quite long.  
jaqáj 'amátji', no tiene fajá.  
~~pa'vret~~, whiskey.  
pá'ā pájvet, toma whiskey.  
Does not seem to give obj. or approve.  
'a p'ivifiro <sup>his ceja or pestaña</sup>  
says this refers to both ceja and pestaña.  
ni  
tipó', amargo tipó' i' pema',  
it is amargo. <sup>given when I ask word for amargo.</sup>  
<sup>not broken</sup>  
<sup>ch. but clearly long</sup>  
~~paft'not~~ salvia. given when I ask  
for salvia. The other day she sd. it mg. <sup>ch. coarse</sup>  
thia. sp.



gār on noj, lengo sed.

(55)

nōn'im pāron, yo voy beber. Er, means  
quiero beber.  
motān, tu nervio.

nitān, mi.

'apāhan', el titano.

nōn'im nipāhan, es mi titano.

matfé'a, amarralo!

nōna' matré're, yo voy amarrar.  
(+ wivotar).

gaté'a ahūnono, cierra la  
puerta!

sahūnon, la puerta. Wholly vō.  
sahūnon kija, la puerta de la casa. ij long.  
ch. forever - vō - splendid. most clearly.

sahūnan nikino, puerta de mi casa.

ch. forever as o, not a.  
I asked her esp. for her advice.

'akōtjan, la lapadera (e.g. of pot).  
jaqāj 'akōtjan, no tiene lapadera  
for t?

kotfókja, lapalo!

nōna' kotfókja'ro, yo voy a laper.  
prob. ch.

'apét tokūpra (or v.), milky way. (56)  
fofjót, star. no other form.

pu'ku' fofjót, 1 star. Does not approve unred. form.  
'ajo'in fofjót, (flag. has) many stars,  
pūro, burros. Suggested.

pé' nipūro' mi burro.  
nikino' a??  
kwájnaq noj, estoy corriendo mi casa.

Tuand & prob. for ai, almost ai.  
kwáj' mo kino = mok'ino kwaj'a,  
barre tu casa!

fūhar, escoba. once a inserted,  
kwaj' fūatar, came back to it always  
gave fūhar but instr. fūatar.  
barre con la escoba.

nihin 'fūhar, es mi escoba.  
nifūhar, mi escoba

tét kumwa, brinca.

nōn'im hét kum'oro, voy brincar.

" hét kum'ot, me brinque.

jo'inuk noj, me gomité.

jo'inon'i, me voy vomitar.

mohāron, mi saliva.

tóm' mohāron, escupelo!



hepek muwa, <sup>subete!</sup> subete!  
 nōn'im hepek muwāro, <sup>no</sup> voy subir.  
 tirik muwa, bajate!  
 nōn'im tirik muwāro hja, yo

ya me voy <sup>apcar.</sup> apcar. seh.  
 páw'inag, gita.  
 nōn'im páw'iro, voy gitar.  
 tãnkumuk noj <sup>páya</sup>, voy <sup>heel length</sup> nadando en el agua. Pu. <sup>to loc.</sup>  
 hja'frita majnuk, no hace nada.  
 hita' a maj'nuk, que estás

haciendo?  
 gaj hita nada (ans.)  
 nōn'im gaj ita' maj'nuk, ~~no~~ no estoy  
 haciendo nada.  
 tōvān'iga maj, estoy sentado  
 no mas. no mas.

kó'a llamalo kōpre' 'ikwároma  
 kō'ikwároma, llamalo acá.  
 non'a' kōro,  
 = kōno noj nōma', lo voy a llamar.

ja <sup>m</sup>ironuk' <sup>or i?</sup> muy embustero.  
 'ó'a <sup>or i?</sup> hja'aró, tu eres embustero.  
 very hard to hear.

pokittag <sup>i'</sup>, robó.  
~~also~~ gave pokij'i'.  
 nōn'im pokittaró, yo lo voy a robar.  
 hja' noj pokittag, ya lo robé.  
 seh. & very impt.

natfákja', bela, lámpara.  
 ni <sup>hin</sup> natfákja', ni natfákja',  
 mi bela. Fast way suggested, both ways approved.

~~natfákja'~~  
 pokittaró a roj, ladrón.  
 worójt; pokittaró, el hombre  
 va a robar.  
 hja'mó 'oró' pãr, <sup>short</sup> ya está  
 caliente el agua.

~~to k noj~~ <sup>nōma'</sup> me  
 quemé. = nōn'im tōk. <sup>shortish.</sup> seh.  
 kam <sup>új</sup> 'i', está muy <sup>almost</sup> ~~caliente~~ <sup>kāmwiť.</sup>



(59)

karhó' (± i'), está largo.

He r gives me trouble, Prob. present.

~~karhó'~~ meká'a  
con el palo!

Entárar, pegale

ch. many  
times & ch. v.l.

nón'a' mo káro, yo lo voy a pegar.

guwáj kija' págotar,  
v.l.

= págotar guwáj kija', cortalo con  
el cuchillo. Impt. sent. prob. no V here

nón'a' yowáj kiro, yo lo

voy a cortar.

nón'a' towáj kiro, yo lo voy a quebrar.

towáj kija', quiebralo!

anuwáj tuwáj kumók se  
quebró solo. no heard.

tóm a, tiralo! throw away!

nón'a' tóm a, yowáj kiro, yo lo voy a tirar.

Uch muk nitfáru tar

better than a but possibly

(60)

muhúro náj nitfáru tar,  
tirar con mi jara,

muhú'a, líralo (shoot him).

gáj 'i muhúk, no le dió, ch. forever.  
absolutely no gl here.

totarar ojé pik, con una piedra  
le dió, = roj pik totarar. hard to hear.

nón'a' píro, yo lo voy a dar  
(con una piedra).

tji pag mij, me rasguño

nó ri' tji piro, yo te voy rasguñar.

Rest. 30 bar.

jókóma hí kó, apurate!  
ch. prob. not ai diphth.

nón'im májro wáke, yo me voy

apurar.

japák muk noj ní nér, ya está  
cangado ni pie.

nón'im japák muk, yo estoy con

tomónqa, está sordo, he is deaf.  
nón'im tomónqa, yo estoy sordo.



P. 54-60

Fel., Thurs. morning. March 23, 1922.

Touched.

'anáxo<sup>va</sup>', baston.    nináxo<sup>va</sup>', mi baston.

g. nenáaxová', mi  
baston.    ↑ ch. many times.  
(= S. netfókkoya' = R. notqáyla.

g. pokúu' náaxovam,  
un baston, abs. nanáaxovam,  
bastones.



← possibly *á* but better *o* — hard to hear.  
*póhyot*, *churéa*. Recalled this morning before I arrived

and ~~how~~ vs. the word.

*Tuxú'a* 'anáxo<sup>w</sup>a', baston de la vieja.



pipim'<sup>1</sup>aromo

помощи <sup>1</sup>наших, <sub>↑↑</sub>

idioma de los isleños.  
(not very certain, ~~found in~~  
~~any of the~~)

P. 'eyóoferaaw'en, la  
idioma de nosotros,

non'im

ciraw<sup>1</sup>ax, yo estoy hablando.

Jo

95

G. Peráw'aa, habla!

Kw.

G. Jeráw'got, hablador.  
 H. Jeráwgotom.  
 ↑ Tch.

$T_g$   $T_{ch}$



Can give only approval of \*niciráw'ax for mi idioma.  
(forced or suggested?)

nawmaxmoy, están peleando.

káwm'ignáwmro, vamos á pelear.  
~~XXXXXXXXXX~~

G. náawmax moy,  
están peleando.

G. káaw'me náawmro  
"ch. after long struggle.

'eyóomoma', vamos a pelear  
nosotros.

R. néppewonpon, están peleando.

G. náawma 'óoma', pelean tu.



Parece que los G. say  
kóoyme', es el juez del  
juego, en cualesquier juego  
siempre hay uno que está allí;  
es el coiml. G. pl.

kóoyme' am, but R.  
Tch.

pl. kóyme' om.

S. kúyme', coiml.

S. pl. kúyme' yam.

Now all say kóyme', incl.  
the Cahs. The facts are: the S.  
say kúyme' the R. say kóyme',  
& the G. probably said kóoyme'.

nesc. enemigo.

G. nek'éene', mi sayo,  
mi contrario. Falter over pl.  
as \*nekekée no' am.



Call soldiers same.

R. néppowokton, peleadores.

G. náawme'arr, peleador. Kw.

= S. náamoxawot, peleador.

These c<sup>d</sup>. be applied to soldiers.

nimátci', mi faja. a quite long.

yaxáy 'amátci', no tiene faja.

G. nemáatfe', mi faja.

G. ~~abs.~~ máatfe', fajas (como si  
hay en una tienda amontonadas).

= R. nomófla, mi faja.

R. mótte:lot noo, me voy a fajar.

G. matfée nax noy, estoy fajando.

G. nio'e matfée nax netáax, estoy fajandome.

G. matfée'a' motáax, fajate!

= R. mótte motáax. <sup>not hardly long.</sup>



páyvet, whiskey.

pá'a páyvet, toma whiskey! Does not seem to give

objv. or approve.

J. pá'yvet, aguardiente Leit  
Tomadera, he vs.

J. waíáoke xamáax me'arr,

~~la~~ 'a'oi'men pá'yvet, es muy

torracho, le gusta el juisqui.  
dupt. sent.

horáura'e xamáax maynok,

todo el tiempo está borracho  
emborrachándose.

'apíviciro', his ceja or pestaña ch. Says this refers

to both ceja and pestaña.

ni-.

Repeats 'apii'vefero'. Can  
not tell if it means ceja or pestaña. N.  
R. nokím mifa, mis  
cejas, = S. nohúuraga', he thinks.

S. newáyv'ef, mis pestañas,  
= R. nowáyv'efa. N. J. His  
mother never mentioned this word.



R. 'aki', una cueva (e.g.  
de ardilla, absolute, no dice  
de quien es. H. how to say this  
in G. + S. G. 'akiin, his cueva,

tipó', amargo. tipó'i' pema', it is amargo.

Given when I ask word for amargo.

G. Tepóó', amargo.

G. tepóó'e', está muy amargo.  
↑↑ ch. forever

G. tepóó'e' pemáa',  
amarga mucho ese.



← not broken but clearly long  
← ch.  
pacinot, salvia. Given when I ask for salvia. The other day

she vd. it mg. coarse chia sp.

Kw. G. pafiinot.  
Tiene semilla muy grande,  
como chia pero mas grueso.  
Kw. But pafiing, chia.  
All vd.

pāronnoy, tengo sed.

nōn'im      pāron, yo voy a beber. Ev. means I quiero

beber.

sed. G. pāararr noy, tengo  
A pāaron.



motán, tu ~~nerv~~ nervio.

nitán, mi nervio.

g. netaan, mis nervios.  
(he does not say nervios).

'apáhan'i', el tútano.

nōn'im nipáhan, es mi tútano.

g. 'apáahan, su tútano.  
Parece que oyía a mi mamá  
decir.



matcé'a, amarralo!

nóna'

matré'ro, yo lo voy amarrar. ( $\pm$ wivotar).

readily & heartily  
agreed to but why  
t instead of r?

J. matfée'aa, amarralo!  
↑ here long

J. noon'e matfée'ero,  
↑ ev. shd be -na' ↑ full syl.

yo lo voy a amarrar.

J. hyáa'e matfée xaa,  
↑ how loud  
ya está amarrado. Ch. Kw.

Kw. J. Paráake'aa, suelta lo!



xaté'a      'ahūnono, cierra la puerta! *probably for a but bothers me greatly.*

'ahūnon, la puerta. Wholly vd.

'ahūnon      kiya, la puerta de la casa. *iy long most*  
                  ↖ ch. forever, vd., splendid.

clearly.

'ahūnon      nikino, puerta de mi casa.  
                  ↖ ch. forever as o, not a. I asked  
                  her esp. for her advice.

g. 'ahūnon nekiin,  
 la puerta de mi casa.

'akótcan, la tapadera. (e. g. of pot).

yaxáy      'akótcan, no tiene tapadera.  
                  ↖ for ts?

g. 'akóotlan, its tapadera.



kotcókya', tápalo!

non'a' kotcókya'ro, yo lo voy a tapar.

↑  
prob. ch.

g. kotfóoke'aa, tapalo!

g. noon'e kotfóokero,

yo lo voy a tapar.

Fr. Sanchez came here  
& confirmed at the church.  
He was dressed <sup>como Cristo</sup> in sandals  
& had a faja of seda with 2  
wraps around his waist & 2 or 3  
motas at the end. He baptized  
some <sup>viejos & viejas too.</sup> ay me quemó sin ver  
kuz, sin ver ~~el~~ nada.

Fr. Sanchez was baptizing  
inf's father's <sup>ni'you</sup> Dolores  
with a basin of water, & inf's father  
said to her in <sup>lud.</sup> : ni'you,  
toma un poquito y será mas  
bueno (drink a little of the holy  
baptizmal water & it will be  
better).



'apét tokūpra (or vv), milky way. Suggested.  
no vowel here

N. how to say espinazo in  
R. S. or G.  
Says R. call <sup>the milky way</sup> ~~it~~ pewiic  
because it is whitish. My father  
had a headband that he fixed  
with eagle down, but I never  
knew the name of it.

G. péet tokūupyarō,  
camino para el cielo.  
Tokūuparr 'apén ts. heaven's  
road

cocyót, star. No other form.

pukú' cocyót, 1 star. Does not approve unred. form.

'ayó'in cocyot, (ilag has) many stars.

G. ev. 'ayóó'en sofyóót,  
muchas estrellas, My mother  
said sofyú'nam, stars,



pūro', burro. Suggested.

pé' nipūro', mi burro.

g. ne'áatfen vūuro<sup>s</sup>  
↑  
th.  
my donkey

kwáynax noy, estoy barrindo mi casa.  
Tnasal and prob. for ai, almost ai

kwa'y mokíno = mokíno kway'a, barre tu casa!  
a elided here, impt.

g. kwá'ynaxnoy  
mekiino, estoy barriendo mi  
casa, instantly vb.

g. kwáy'aa mokíino,  
barre tu casa!

g. hyáara'a kwáynax  
mekiino, ya barrites tu casa?  
'éhe', yes (ans.).



cūhar, escoba.

kway' cūratar, barre con la escoba!  
nihin' 'icūhar, es mi escoba.  
nicūhar, mi escoba.

~~trátikmwa'xbrinca~~

G. fūhar, escoba. Kw.

G. fūhararr kwāy'aa,  
barre con la escoba!

G. ne fūhan, mi escoba.

h~~é~~étkumwa', brinca.

nōn'im hétkumoro, voy brincar.

nōn'im hétkumot, me brinqué.  
↑ch ↑ch

G. Léetkomo'aa, brinca!

G. noon'e hétkumoro  
↑dosen ↑openes  
metee mā<sup>g</sup>, go voy a brincar  
ch.  
ahora.

G. nōon'e Léetkomot  
pōāana, ayer brinqué.



Thinks ne yóo'oyna, mi gómíto.

yo'ínuknoy, me gomité.

yo'íron'i', me voy gomitar. [sic, 1st word has n,  
second word has r].

G. yo'óy no, gomita!

G. yo'óynoknoy, estoy  
gomitando, Kw.

G. noon'e yo'óy no, yo  
voy gomitar, Kw.

G. noon'e yóo'oy n mok,  
estoy gomitando, Kw.

G. yo'óy rone', voy gomitar.

The Juanenos talk may  
go ahead, quite diff. from Temécula.  
Luf. heard it at mesa's house at  
San Juan. Luf. ed. understood,  
but some words he missed.



moháron, mi saliva.

tóm moháron, escupelo!

J. neháaran, mi saliva.  
Tnoto, kw.

J. tóom moháarano,  
tira tu saliva.

J. léche', noon'e tóombro,  
yes, go lo voy a tirar.

S. tñuxke, escupir = R. Sob.  
tci<sup>í</sup>xxe ~~scupir~~ o'áwday ca, spit!

hepekmuwa', subete!  
nón'im      hepékmuwaro, voy subir.  
↑      ↑  
prob. ch.      no ✓

J. 'epéekmo'aa, subete!  
Tch. Tch.

But opp. is: teriikmo'aa,  
bázate!

J. noon'e 'epéekmoro, yo me  
voy a subir.

But hétéekmo'aa, álzate  
parriba! E.g. the S. tñyáayatf, cachorra  
prieta de los palos, pecho azul, raises & lowers  
itself with a fucking motion. N. g. to fuck.



tiríkmuwa', bájate!

~~tiríkmuwa' bájate!~~

nón'im tiríkmuwaro hya, yo ya me voy apear. Sch.

J. nóon'e teriikmoro  
me voy a bajar,  
↑ closer ↑ loo penes

páw'inax'i', grita!

nón'im páw'iro, voy gritar.

J. páaw'e'aa, grita!

J. paráaw'enmok, está  
gritando. paráaw'enmok moy,  
están gritando.

J. nóon'e páaw'ero, yo  
voy a gritar.



When a boy the g. tomaron  
toloache where the Soboba JvT.  
doctor lives, & they were singing:

táametaa 'apáap nomíi

"(ng anda con el sol).

G. 'aváakmok, he is flying,  
is ~~seems~~ better than to say  
that he anda en el agua, for  
swimming motion is ~~more~~ like  
flying than walking.



táankumuknoy

pána, voy nadando en el agua.  
real length.  
(vd loc.)

Pu.

G. táankomo'aa, anda!

G. táankomoknoy,

estoy andando en la tierra.

Does not mean to swim at all.

R. wáyya, swim!

= S. wáykeko', voy a nadar.

G. may be similar.

G. hyáanog 'enáaxpo'

hyáa'e ~~maxta~~ yaxáa  
Tch., no y  
nepiúften, ya estoy viejo,  
ya no tengo fuerza.



xáy'echita maynuk, no hacenada.

hitá' a máynuk, que estás haciendo?

xáy (h)itá, nada (ans.).

nón'im xay ita<sup>(1)</sup> máynuk, no estoy  
haciendo nada.

G. xáy<sup>↑</sup> hetáa máynok,  
no se  
waráak xáa flojít, no está  
haciendo nada, es flojo.

G. hetáa máynok, que  
estas haciendo? xáyne hetáa  
máynok, waráak ne xáa, no estoy  
haciendo nada, no mas estoy (ans.).

G. menée' moáarr  
'iitako', admits no -e' here.  
este mes de  
febrero es ~~malito~~ muy  
malito muy bravo. Inpt.  
Pl. x'íitako'am.  
But G. ho'óoka', fuerte.



tóvn'ixa

may, estoy sentado no mas.  
no mas.

J. tóova' nexáa, estoy  
sentado.

J. tóovane waráak  
xáa = tóovane xáa waráak,  
estoy sentado no mas, así no  
mas estoy, sentado. N. may,  
no mas, understood me my  
questions & tried at length.

Jose Antonio Papas,  
father of Aguado here, was  
inf's relation to an Indian, but  
was brought up by the Yorbas  
at S. Ana & when he later  
came here he talked only Sp.,  
he was brot up to talk only Sp.



kó'a llamalo. kópre' 'ikwároma'

kó'ikwároma, llamalo pacá!

nón'a' koro

= koro noy nóma', lo voy á llamar.

J. kóo'aa, llamalo!

nyáa kóo'aa, vete a llamarlo!

Does not know \*kóopre' well  
but thinks it sh<sup>d</sup> be kóopre' +  
that it means llamalo pacá, but  
a moment later v<sup>d</sup>: kóopre'

'ekwároma', llamalo par acá.

O.K. J. kóoronoy nóma', yo lo voy a llamar.

yayáronmuk'i', muy embustero.  
very hard to hear.

'ó'a yeyare', tu eres embustero.  
↑  
m i?

J. yayáaronmoke', está  
engañando, está echando mentiras.

J. 'óo'a' yayáare',  
↑ ↑  
ch. ch, ch.  
tu eres embustero.

J. yayáare'am, embusteros.







pokítaroy, ladrón.

woróyt 'i pokítaro, el hombre va a

robar.

J. pokítaroy,

vamos a robar.

Repeats most carefully heard;

menée' woróoyt 'e'

Tsyed. Thus

pokítaro, este hombre va a  
robar.

J. pokiiy, ladrón. Kw.  
pokiiy woróoyt, ladrón hombre!  
Vd.



hyá'mo      'oró'      párr, ya está caliente el  
 agua.      ↑short

J. hyáa'mo 'oróo'  
 páarr, ya está caliente el  
 agua.

J. >áafo, báñate!

J. nóon'e >áafo, me

voy a bañar.

J. >áafovet, bathing pool.

J. >áafoke', me estoy

bañando.



J. tfoyáax noy,  
estoy lavando.

J. ~~tfoyáax~~ noon'e  
tfoyáaro, voy a lavar.  
H. ropa.

J. tfoyáavet, la  
lavanderia, onde lavar.

J. tfoyii'arr, la  
lavandera. Kw.

tóknoy

nóma', me quemé.

nón'im

tók. <sup>shortish.</sup>

Sch.

J. tóknoy, me estoy  
quemando,

J. noon'e tók, yo  
estoy quemando (by this he means  
intransitive).

J. hyáane tók, ya me  
quemé.

J. noon'e tóoro, yo me  
voy a quemar.



J. t<sub>o</sub>iino<sup>o</sup>, quemalo!  
long.

J. n<sup>o</sup>on'e t<sub>o</sub>iino  
meyâa kotâara, voy a  
quemar este palo.

J. t<sub>o</sub>ii nok noy  
m<sup>h</sup>yâa kotâara, estoy quemando  
este palo.

J. hyâa nay t<sub>o</sub>iinok  
ya lo quemé.

Has heard B. Táaxanic,  
cementerio, where they bury  
people. Did not know till I  
told him that it is from a  
verb to cremate.



The Cahs. have thrown  
away their m'afavot and  
are just there living &  
looking at each other, ~~and~~  
but a real people have  
their customs, their religion.

J. yayáane', embustero.  
But forgets es verdad or  
verdadero.



Get story that Chorcales  
tells of chinaman coming to  
tasquilla selling serólas.

R. lapáyaq, está aplastado, it  
is flat. The kokúul has a flat head.  
lapáyaq = e.g. a tin can is flattened out.

J. p'áanve peyóono  
nekúu' ~~feráw'ey~~ <sup>'anunno</sup>  
~~de lejos va llegar la~~

palabra conmigo.  
vanáave yáawke, & de lejos  
va llegar conmigo la palabra  
solo tonight.



kamúy

'i', está muy corto. Almost kámwi.

karhó' ( $\pm$  'i'), está largo. The r gives me trouble. Prob.

present.

Pl. g. kamúy, cortito.  
Pl. kakdamoy.  
But kamúh~~o~~'o', chapito.  
Pl. kakáamoh~~o~~'am

g. kaLóo', largo, alto.



moká'a

~~moká'a~~

kutárar, pegale con el palo!  
[ch. many times and ch. Vd.

nón'a'

mokáro, yo los voy a pegar.

↑  
s probably deleted

J. mokáa'aa, máta!o!

J. nóona' mokáaro, yo  
lo voy a matar.

Does not mean pegar at  
all; means matar.

J. nóona' novíitmero  
kotáararr, yo lo voy a pegar  
con un palo.



J. yá'y to'aa motáax,  
 meneate, menéa tu cuerpo!  
 = S. kwark<sub>ee</sub> motáx taxá'.  
 Then  
 the person addressed then  
 moves his limbs & body about.  
 But n. how to say to shake  
 a bottle of medicine.

S. yoyóoyoyo x<sub>ke</sub>,  
 shake the bottle! This means  
 revolve the medicina. H. G.

<sup>ú</sup>yuway kiya' <sup>ú</sup>páxotar = <sup>ú</sup>páxotar  
<sub>vd.</sub>  
<sup>ú</sup>yuwaykiyá', cortalo con el cuchillo! Impt. sent.  
 nōn'a' <sup>ú</sup>nowákiro, yo lo voy a cortar.  
 ↑  
 prot. no ✓ here

J. yoyáyke'aa, córtalo.  
 ± páaxotar, con el cuchillo.

J. yoyáyke'aa  
 mopáaxontar, córtalo con tu  
 cuchillo!

J. noona' yoyáyke'ero, yo lo  
 voy a cortar.



g. nyóo'e'aa, cut his  
 hair, Special verb òif.  
 from g. áayke'aa, costalo.  
 = R. teen'e, trasquilalo! = l. giitj.  
 nyóo'enax, están  
 trasquilando boneros.

'anúuno'e t. áaykomoro, solo se va a quebrar

nón'a' towákiro, yo lo voy á quebrar.

towákiya', quiebralo!

(6) 'anuway tuwáikumok, se quebró solo.  
 } or u

g. ntona' t. áaykero, yo  
 lo voy a quebrar.

g. t. áayke'aa, quiebralo!

g. 'anúuno'e t. áaykomok  
 solo se quebró.

g. xáye'hakii t. áaykenax,  
 carefully caught

'anúuno'e t. áaykomok, nadie  
 lo quebró, solo se quebró.



no ' heard  
 tōma, tiralo! throw it away!  
 nōn'a' ch tōmro 'áuvuṇa, yo lo voy a tirar.

no ✓  
 J. tōma, tira! short  
 tōma múnoma, tiralo  
 pallá!  
 But tōm, tira!  
 nōna' tōombro  
 'áawron'aro, yo lo voy a tirar  
 afuera.

netfuntaro nay mskáanax, I  
 killed it with my arm.  
 But also

muhūro nay niteūrutar, voy tirar con mi  
 jara. ↑ better than o but possibly o.  
 mx muhū'a, tiralo (shoot him)!

J. mohūronay  
 nehūnarar  
 J. netfūnar, my bow  
 and arrows together (gesture of  
 grasping them together in one hand),  
 mi arma. Has heard them use this  
 word. But hūnar, jara.  
 J. mohūronay netfūntar  
 (rd.), lo voy a jarear con mi arma.



xáy

'i

muhúk, no le dió. Ch. forever. He did  
↑ absolutely no gl here.

not hit the mark.

J. xáy nay mohúk,  
'akóo nax nay, I did not  
hit him (with my arrow),  
lo erré.

totarar

oypi<sup>8</sup>. con una piedra le dió.

roypík

totarar.

↑ hard to hear

J. noon'e piik totáararr,  
~~tiré~~  
yo lo di con la piedra,  
J. noon'e piino, lo voy  
a tirar con la piedra,  
J. pii'aa totáararr,  
tiralo con la piedra! The  
"roy" is a mistake.



nón'a'

píro, yo lo voy a dar (con una piedra).

tcípaxmiy, me razguño

nóri'

tcípro, yo te voy rasguñar.

- G. tšípaxnoy,  
el gato arrojó a mi.

G. nóore' tšípro,  
yo te voy arruñar.

Knows nóore', yo-te, well.

Cannot get to me as arruñar a mí.

R. nóy 'óm foká' narewot. So

G. must say noy 'óoma' tšípro.



Nesc. sobar.

yokōma  
↑  
ch.

hiko', apurate!  
↑  
prob. not ay diphthong.

g. yokōo mahiiko,  
apurate pronto! ≠ káw,  
raminos!

g. kariukmo'aa,  
párate, get up from sitting  
(≠ yokōo)  
g. yokōo } mohiune'  
mahiiiko, andale (andale)  
tirame pronto (cp. in peon song).



<sup>l</sup>rón'im    máygro    wáke, yo me voy apurar. [given  
 after yó kó<sup>l</sup>ma    híko', apurate!]

J. noon'e má<sup>a</sup>gro  
hwáake, yo lo voy hacer  
 ↑  
 In.  
pronto

<sup>l</sup>yapákmuknoy    ninév, ya está canzado mi pie.  
<sup>l</sup>nón'im    yapákmuk, yo estoy canzado

J. yapáakmok noy,  
 estoy canzado.

R. pápfarog

J. potóofkomok ne-  
 néener, está tieso o duro mis  
 pies. = R. wimmaq no'é', está pesado <sup>mi pie.</sup>

tomónxa, está sordo, he is deaf.

nón'im

tomónxa, yo estoy sorão.

J. hón'e tomónxa,  
yo soy sordo.

J. 'ayóó'em tomónxa'am,

pl.



Touchies.

61

ni m 2 V ca,  
I heard always thus, not o at all  
but clear? with touch of r at the vanish.  
'a m 2 h ta p'ém kwí'ti,  
+ prob. ok.

esfá' mocosco este muchacho. <sup>(prob. o.k.)</sup>  
pukú'tarāgat, una persona. Suggested.

sajō'in tarāgam, muncha gente. Repeated many times.

ri fún̄ya, en mi. <sup>resp. R. noya, en mi,</sup>  
 nitún̄an, mi pecho. <sup>ch. then struggle.</sup> <sup>empt.</sup>  
 nitún̄ya, en mi pecho. <sup>But here I heard u. I then got her to say</sup>  
 nitún̄ya, en mi pecho. <sup>the noun loc.</sup>  
 nitún̄ya, en mi pecho. <sup>form again, and</sup>  
 nitún̄ya, en mi pecho. <sup>got a agreed to.</sup>  
 nitún̄ya, en mi pecho. <sup>agrees to o.</sup>

jo gár, ~~hormiga~~ hormiga colorada grande  
picadora. gave ng. as "hormiga picadora" and agreed that  
it is the colorada grande.  
nest other kinds of ant.

hirikja, quitalo! Prob. no ' before the k.

non'a, hirikerō, yō bō <sup>app. chg.</sup> ~~way guitar.~~  
<sub>app. not a</sub>

té'a, dejalo! nán'a' té' <sup>opp</sup> a here  
le voy a dejar. thought I caught  
a timbre.

thought I caught  
a timber.

wehé' 'amojé garó ro, quedan (62)  
dos. sent. hard to hear but prob. ch. a quedar

non'im hág'lumaro, voy a quedar.

há jkuma' 'oma', quedate!

<sup>o</sup>  
<sup>o</sup>  
 náwrok (i: <sup>ch</sup> ~~ga~~) está pinto. ch.  
 i ga  
 But no ☒ heard here.

But no  
 hū tu' (a) Lavājo' i' rawro, mīa  
 el caballo pinto! very hard to hear. it kept  
 thinking that it heard a bunch  
 'a rā' muk' i' se rajo. of i here

ti rōrk u māk' i, sē rompiō. the  
it was hard to hear but is probably o.k.  
nōn' a ~~ti~~ rōrk iō, yo le voy

a Romper. <sup>ch.</sup>  
~~hja~~ hja'mo tirópi', esa'  
 rompidó ya. Easily heard.  
 a pinto gives insta

*compido ya.*

'*kí* [redacted] *háj,* la fiesta. gives instantly  
Prob. better ✓ than  
when I ask how to say a fiesta. & here, no closing.  
*Pillí* [redacted] *San* hacer fiesta.

Rihaim regt. ~~van~~ <sup>long</sup>  
to mjarāram, los capitanes. ch. several  
~~los capit~~ times. I expected  
like f all right That she would  
drop.  
an manis<sup>f</sup> aram, capitanas.  
1 ch. several times.



hjá'mo pakók támet,  
ya se metió el sol, sch.  
hjá'mo pakó~~ro~~ tamet, se va  
almost two - ch. -  
a meter el sol. distinctly caught as rounded k.  
← not heard as s.

hjá'mo pifag tamet, ya  
salido el sol.  
← not very long

app. pifaroj tamet, va salin. j' carefully  
caught without breaking. possibly i' almost i' in rapid talk.

hitakoj p'ima, es valiente  
aquel. sch. oh, forever tho not prominent.  
nón'im hitako, yo soy valiente.

nesc. coime!  
owarkumuk noj, meq resvalé.  
← not a - heard forever

owarkumuk i' resvaloso. given also  
when I tried to get resvaloso.  
gaj t'ihōvit, no sirve  
t' = s  
hard to hear prob.

← easily heard  
t'ihōvit i' p'ima, sirve. (it proved to be for T - her teeth & mouth are in bad shape).

kūfag i', se está quejando.

nón'im kūfaro, voy quejar

nesc. to yaw.  
játor noj nó'm'a, lengo  
sueño. sch.

játor noj pinjoro, á mí me va  
dar sueño. sch. = voy tener sueño.

~~hjá'mo~~ hjá'mo mjaros okworo  
voy ir a dormir. Notice apparent lack of pronoun  
in this and in another similar sentence.

mjá~~ro~~ oko, vete a dormir.  
no breaking!!!

mjá, vete.  
no breaking!!!

kimá, ven! app. no breaking but inf. insisted on saying other word after.

pifá lawunga, salte par  
afuera. ← not a - I tried hard to hear it.

nesc. ubaris. ch. forever English  
paqot i' yogat está amolado.  
Ev. nearest inf. can get to knife tiene filo.  
nón'a yogro, yo lo voy a molar.

yogavit mollejon. given when I  
ask how to say máquina para amolar, mollejon.  
okwaj mij, despacio vá. First  
vowel long.

okwaj mijmjaros, muy despacio voy  
ir. me a ~~okwaj~~ okwajve, rayas despacio.  
sch. forever.



mūrij noy 'inuk, allá anda. <sup>65</sup>

But when I asked how to say "voy a andar" gave:  
nōn'imjaro, yo voy andar.

~~am~~ turinuk nij nōm'a,

nōn'im turinuk, me desperté.

ja'wke ~~am~~ ni <sup>from t</sup> furinuk, anokeme  
Hard to catch - app. a syl.  
ni or mi in here.

desperté

~~am~~

tfori'ag noj, tengo hipo.

~~am~~ nōn'im tfori'ag.  
<sup>better</sup>

nōn'im tforino, voy tener hipo.

má'a, preguntalo!  
<sup>But no speaking here + longish.</sup>

nōn'a máro = máro noj

nōm'a, lo voy a preguntar.

nots <sup>no gl</sup> pifinu, sacalo!

nōn'a pifino, y lo voy a

sacar.

nesc. olas.

hú'aruk 'i mōmot, está <sup>66</sup>

enojado el mar. <sup>seal Indian idiom</sup> <sup>Vo. se oye a at</sup>  
S. Gabriel when enojado. Idea of sea being  
angry wholly id. when I tried to get here ruido.  
nesc. sonar, hacer ruido.

~~am~~ mité <sup>hu'</sup> aruk mōmot  
ahora está. Sch. Shows disjunct (most imp.)  
form of "now."  
mité ma, ahora. <sup>also obtained below (top 7 p. 7).</sup>

<sup>hard to hear, prob. present.</sup>  
~~am~~ hominuk 'i, se ahogó,  
mōmga <sup>novel at all.</sup>

nōn'imjaro mīno, me voy ahogar en  
el mar.

~~am~~ 'ahiken 'i, es el viento.  
'ahiken, el viento. Tel. forever, discussed, not at all.  
<sup>not long, h. present but hard to hear</sup>  
hikájuk 'i (ch), está haciendo

viento. Sch. forever. <sup>app. not o.</sup>

hjá'mo tomínuk 'ahiken,  
ya se paró de hacer viento.

hjá'mo tomínuk 'akwákin,  
ya se paró la lluvia. <sup>(ch., = lluvia.</sup>

juwát 'i wakók, está nevando.  
given when I suggested the chem. idiom.



mité' továyar 'i' 'o'fo', este

en, hace mucho f. i. o. I forced the introduction of továyar, the v. d. mité', ahora (este año).

~~mité' mija' tomá' haringa~~ a couple of days later she approved

pintar.  
en. zero.

ni' u' ke' a, envuélvelo! <sup>Továyar a, but is loc. used of time?</sup>

nón'a' me' u' kero, yo lo voy envolver

nón'im hifájn ro. voy a pintar.  
The first syl. (hi-o) is hard to hear.

hifájn poma', pinta lo!  
ch. but I do not understand it.

tolá'j' e fájn, está pintada a ~~la~~ la

piedra.

hútn'

totara 'efájn'

mira la piedra pintada!

~~está~~

It tries to force a final a here but she would not add it.

~~tokón~~

'amóga' worójt, el hombre está muerto.

~~'amóga' ja'~~ 'ajó'in, muchos difuntos. at first gave a dif. form but changed it to 'amóga'.

~~amóga' ja'~~

múro' mja' tomá' hamí'ya, rete por ay onde quiera. On K., whose sent. is identical except that K. has mja'.  
Nesc. rainbow.  
Nesc. coime.

hitá' manem 'amója', tokórha' worójt ha', hitáha', que es el muerto, mujer ó hombre. On K. ~~she~~ approves this sent. as K. gave it but would not repeat it as a whole, and I could not induce her to insert the word manem at all. She would not repeat the last 3 words as K. has them, but once said 1 ch. for all time) tokórha', proving that K's forms are ch. tokór 'i' is the ans.

hunúk na'ij kó(r)naq, ya hace mucho que lo llamé. Inf. changes k's  
hjá'mo na' hunú' kó'naq (of same mg.)  
So this. On K.

motáq tar noj 'ipúj'iro, voy a tener <sup>después</sup> ~~ergüenza~~ por tí. = nón'im 'ipúj'ero motáq tar fiví(j). On K's nónim ipúj'ro fiví' motáq tar, of same mg. fiví(j), después (final V or j - impossible to decide).



po<sup>o</sup>mo'tagya, entre ellos, ~~expresiones~~  
~~On K.~~ On K.

hitá 'a firáw'ag, que estás hablando?  
 On K. I tried to discuss with her whether  
 it is 'a- or 'a'-, and she says it is  
 'a-.

hitá 'a 'óm firáw'ag, que es  
 lo que estás hablando. On K. hitá  
 'ata' 'óm firáw'ag, of same mg.  
 Will not give "ata'" at all. Notice  
 position of the -'a-.

hamín kop herá' hi'úro, cuando  
 lo vas á llevar. On K. ~~hi'úro~~ hamín kopra'  
 hi'ú(ro), of same mg. — very hard to hear —  
 I tried to think it was  
 hará' but it seemed  
 like herá'.

hitá 'a kwa'ág, que estás comiendol?  
 On K.

hitá 'a kwa'áro fiví, <sup>agor?</sup> <sup>here?</sup>  
 que vas á comer despues? On K.  
 (identical except 'a- for 'a'-.

pári' já nì nōma', así como  
 yo, lo mismo que yo. On K. (identical  
 with K. except that K. has i'jā).

kwa'áron'i' nōma' ráka'nì,  
 voy a comer (tuche) como una vaca,  
 ch.

On K. kwa'áro nì' ráka'-nì.

karájo' nì, como caballo.  
 agrees heartily to taráqat nì,  
 como un indio; taráqam nì, como la  
 gente.



P. 61-70

Touched.

Thurs., afternoon, March 23, 1922.

yáytuk'i', se menéa. ch.

J. yá<sup>a</sup>ytó'aa, or  
motáax yá<sup>a</sup>ytó'aa, meneate,  
menea tu cuerpo!

J. hyáane yá<sup>a</sup>ytok,  
me estoy meneando,

J. hyáane yaya<sup>a</sup>y-  
tonmok, ya estoy meneando.

9a



Hesc. Temblor. Tried considerably.

J. yá<sup>a</sup>ytoke' 'óoxorr,  
there is an earthquake. ↗ ch. forever.



nitónin, mis labios. Given when I ask mis labios.

g. netóoyen, mi boca

'a'yáni', está inchado. Very hard to hear. At first I

seemed to hear a clear h betw. initial a and '.

'a(h)'yánuk'i' nimán, está inchado mi mano.  
sometimes heard, later inf. left ~~and~~ it out altogether.

g. 'eyáanok', se está inchando.

g. 'eyáanoro, se va inchar.

g. ~~eyáanok~~ meyíixaxáa  
'amáan, como está his mano.

g. 'eyáane' xáa, está inchado  
(ans.) ↑ ch.



R. foonaxic, a  
disease of trembling that  
jes. once had for 6 months.  
It came when he had finished  
his ~~crops~~ plowing, etc.

= G. poyóoyenmok,  
he is trembling, e.g. from  
cold.

~~G.~~ G. poyóoyener  
= ~~G.~~ R. foonaxic, a  
disease of trembling.

nima<sup>r</sup>ta', mis mocos.  
heard always ~~thus~~ thus. Not o at all but clear  
with touch of r at the vanish.

'ama<sup>r</sup>ta'      pé'm<sup>prob. o.k.</sup>      kwi'ti', está mocoso este

muchacho.

G. nemóota', mis mocos.  
G. pe'ém kwe'ti'  
'ayóo'en 'amóota', that boy has  
lots of moco.



pukú'tarā<sup>l</sup>xat, una persona. Suggested.

G. táaxat, una persona.  
But taráaxat, gente, plural  
form. Very impt. G. waráak  
táaxat, puro indio.

'ayó'in tarāxam, mucha gente. Repeated many times.

G. 'ayóo'em tarāaxatom,  
Tch.  
mucha gente. Also agrees  
to 'ayóo'em tarāaxam. Both  
is good but inf. always vs. the  
first way. But G. tarāaxem,  
muchachas,



nicúnga, en mí. Hesc. R. nona, en mí.

R. ~~no~~ nóoto, adentro de  
mi. R. ~~no~~ nóoto m'ungo  
notxwáy'ax nóoto no fú~~en~~nga,  
tengo mucha enfermedad adentro  
de mí. = G. 'ayóo'en netláayn  
wóo nefuunga. N. how to say R. nóoto  
in G.

ch. through struggle  
nitúnan, mi pecho.

But here I heard u. I then got her to say the ~~nom~~  
nitúnunga, en mi pecho. nom loc. form again, and got a  
agreed to.

G. netúnnon, mi pecho.  
G. 'ayóo'en netláayn  
wóo netúnnon, there is lots of  
Trd. sic without  
final all  
enfermedad in my chest. Also agrees  
to netúnnonga.



yoxár, hormiga colorada grande picadora. Gave mg. as

"hormiga picadora" and agreed that it is the colorada grande.

J. yoxáarr, hormiga chiquita  
amarilla, no es colorada. = S.

+fenáakát.

These other kinds of ant.



hirí<sup>(s)</sup>kyá,

~~hiríkyá~~ quitalo! Prob. no ' before the k.

nón'a' hiríkero, yo lo voy quitar.

↑ app. ch.

té'a, dejalo! nón'a' té'ero, yo lo voy a dejar.  
↑ app. not a here; thought  
I caught e-timbre.

J. heríike'aa, quitalo!

J. nóon'a' heríikero,

↑ I ch. - forever, Feb. 3.

yo lo voy a quitar.

J. téé'aa, dejalo!

J. nóon'a' téé'ero, yo  
↑ I ch.

lo voy dejar.



wehé' 'amoy xaróro, quedan dos. Sent. hard

to hear but prob. ch.

J. wehée'am-moy  
xaróono, dos van a estar.  
No dice que van a quedar, quedar  
es otro (verbo). J. wehée'am-moy  
yaríino, dos van a quedar.

nón'im

háykumaro, voy a quedar.

háykuma'

'óma', quedate!

J. nóon'e háaykomaro,  
↓ not x  
↑ not a  
(distinctly long)  
yo me voy a quedar.  
J. háaykomá'aa,  
↑ not a.  
quédate!  
J. menée' háaykomoro,  
↑ no -e'  
este se va a quedar.



ráwrok { 'i' <sup>ch</sup> } está pinto. Ch.  
 { 'ixa } But no ' heard here.

hūtu'(a) kaváyo'

iráwro' <sup>ch</sup>, mira el caballo pinto!  
 very hard to hear. I kept  
 thinking that I heard a touch  
 of i here

g. ráawrok 'exáa,  
 está blanco. Kw. =

ráawroké', está blanco,  
 ↑ no where

g. hūnto'aa kaváayo'a  
 ráawro'a, mira el caballo  
 blanco!

BUT g. tferéere',  
 pinto, q.v.

g. tferéere', pinto.  
 Pl. tferéere' am.



'arákmuk'i', se rajó.

tirórku muk'i', se rompió. The r was heard

to hear but is probably o.k.

G. hyáanay teróon

G. teróonkomoke', está rompiéndose.

G. teróonkenaxnay, estoy rompiéndolo. = hyáanay teróonkenax.

~~very imp. tried 10 minutes to get it.~~  
A man was once on top of a woman (±ooma)  
& the woman said hyáanayay teróonkenax,  
ya ~~me~~ tu me rompites a mí. And the man  
answered the same, for she had but his balls.

G. 'aráake'we', un palo  
rajado.  
↑ closer

G. hyáanay 'aráakenax,  
ya lo rajé.

G. hyáa'e 'aráakxáa,  
ya está rajado.

G. 'aráakmok, solo se  
raja (la tabla).

G. 'aráake'aa, rajalo!



J. menée' taxáay ney  
 wo fáa'ax, esta muchacha <sup>hardly long.</sup>  
 me está mirando a mí. <sup>very</sup>  
 at first <sup>rupt.</sup>  
 that it was  
 -ne

nōn'a  
 Lch. tirórkero, yo lo voy a romper.

hyá'mo tirórpi', está rompido ya. Easily heard.

J. hyáa'mo teróorpe',  
 ya está rompiendo (la muchacha).

J. hyáa noy teróorpe',  
 ya estoy rompiendo yo.



kiháim

J. Lyáane Keháawno,  
 also agrees to e'  
 as a hacer fiesta.

G. hyáa' mo Leháaymok,  
ya estan haciendo fiesta.

g. keháay m bre es palabra  
but n. its mg.

Q. Hamiizkoper  
tlatlakmoro ~~p~~omóokchayn;  
cuando se va a comenzar  
la fiesta de ellos?  
+ tlatlakmoro.

la festa  
9. hyáante fátakmoro,  
mañana va a comenzar.  
(ans.).



tomyáram, los capitanes. Ch. several times. I expected  
that the r would drop.

G. totoomyam,  
capitanes, Kw.

G. hyáa'e pakooro  
{tomyáarr}, ya va entrar de  
{nahóo'et} capitan. Vs. that there is another  
word mg. capt. that co. be used  
here, but he forgets it. How remembers,  
it is nahóo'et, mandon. For tomyáarr  
= uno que tiene mágla vot, whether active  
capt. or not, so best use nahóo'et here.

G. nahóo'emax, he is  
commanding.

G. néon'e nahóo'ero,  
yo voy a mandar.



manísaram, capitanas.  
↳ ch. several times.

g. maníisaram, pl.  
↑ not a

hyá'mo      pakók      támet, ya se metió el sol. Sch.

hyá'mo      pakóro      tamet, se va a meter el sol.  
↳ almost kwo ch. distinctly caught as rounded k.

g. hyáa'mo pakóok  
táamet = hyáa'e pakóok  
táamet, ya se metió el sol.  
g. hyáa'mo pakóoro,  
ya va meterse.  
↳ cannot say se está metiendo.



hyá'mo

not heard as s.  
picáx tamet, ya salió el sol.

picároy

támet, va salir, y carefully caught, app.

without breaking.

↑ not very long

J. hyáa'mo pefáax  
táam et, ya salió el sol.

J. hyáa'e pefáaro táam et,

↑ sounds like s

ya va salir el sol.

J. pefáaroy táam et,

va salir el sol. Kw. Will not

agree to \*pefáaro'e táam et.  
Very imp. Jcs. Knows.

possibly i' almost i in rapid talk  
hítakoy pemá', es valiente aquel. Sch.

nón'im

hítako', yo soy valiente.

J. 'iitako', maldito. Kw.  
Not \*hiitako'. J. 'iitakoy  
pemáa', está maldito aquel. ↑  
ch.

(Does not think much of  
adding -y here.

vs. 'et' iitako'am malditos.  
--- iis, or shows what pt. of coyote shd be.  
Como los Dieguinos son  
malditos. momóchem taráaxatom  
xáyme teriiveton, bas Indians,  
no son Tch. buenos gentes. Shows Eng's  
Tbn. may = Ps.



Hese. coime.

not a — heard forever  
'owárkumuk noy, me resvalé.

'owárkumuk'i', resvaloso. Given also when I tried to get

resvaloso.

G. nóon'e 'oáarkomok,  
yo me resvalé.

G. nóon'e 'oáarammok,  
yo me voy resvalando, I am  
going sliding along.

BUT G. 'oáare', resvaloso.



$\swarrow$  or  $\sqrt{\delta}$   
 xáy  
 tcihóvit, no sirve  
 (hard to hear, prob. not t (it proved to be  
 for t—her teeth and mouth are in bad shape).

tihóvit 'i' pimá', sirve.  
 (app. not e  
 easily heard

g. xáy tehóoret,  
 moháaye', no es bueno,  
 es malo.  $\sqrt{\delta}$ .

g. tehóovete' pemáa',  
 es bueno.

g. 'aáatfen kaváayo'  
 'oáar komok totáaya,  
 xáay me ye yáaytok,  
 (carefully caught.  
 + ehóorko pefáax,  
 se resvaló su caballo en la  
 piedra, y no se hizo nada  
 salió, bien,  
 his horse slipped on a rock  
 and he did not get hurt, he  
 came out all right.



kūcax'i', se está quejando.

nōn'im                      kũcāro, voy quejar.

J. Linfax, está quejandose.  
E.g. cuando tiene un dolor.

J. noon'e kũfro, me  
 voy a quejar. Kw.

Nesc. to yawn.

g. nưon'e háaf'ax,

I am yawning.

I am yawning.  
 G. noon'e haafozo, I shall  
 yawn.



yáatornoy nóm'a', tengo  
sueño. Sch.

yáatornoy pinyóro, á mí me  
va dar sueño. Sch. = voy tener  
sueño.

J. yáatornoy, tengo  
sueño.

J. yáatornoy peyóoro,  
me va alcanzar el sueño,  
el sueño me ~~va~~ va a llegar.

J. hyáano y peyóok

yáatar

There gives a, rhb, but yáatornoy  
with o. Rhb.

hyá'mo myáro 'okwóro,  
voy ir a dormir. Notice  
apparent lack of pronoun  
in this and in another  
similar sentence.

J. hyáane myáaro  
'okóoro, voy ir a ~~dormir~~  
acostar. ↑ no ✓

J. hyáane myáaro  
yatáamkoro, ya me voy ir  
a dormir.



g. hyáa'e yataamko k,  
ya está dormiendo.

myá 'okó, vete á dormir!

myá, vete!  
↑ no breaking!!!

g. 'okóo, anestate!

g. myáa, vete!



kimá, ven!  
↑ no breaking!!!

J. kemáa, ven!

picá <sup>not a - I tried</sup> áwvūya, salte <sup>hard to hear it.</sup>  
par afuera! <sup>app. no breaking but inf. insisted</sup> <sup>on saying other word after</sup> <sup>it.</sup>

J. pefáa, salte! Kw.  
J. pefáa áawvūy'aro,  
salte pafuera!



Nesc. ubaris.

pāxot    ʔiʔ<sup>ch. forever.</sup>    yóxat, está<sup>hardly longish.</sup>  
amolado. Ev. nearest inf. can get  
to knife tiene filo.

nón'a'    yóxro, yo lo voy  
a molar.

g. yóoxa, muelo.  
nóon'a' yóoxro, lo voy a molar.  
g. yóoxat, cosa molida,  
ya está molido (no está entero).



R. yáave'<sup>(ca.)</sup> amuelalo!  
= S. yaráa'a mokáavo,  
amuela tu cuchillo. = J.  
— mopáaxono.  
1st.

But \*J. xáay yóáaykenax  
mopáaxon, no corta tu  
cuchillo, your knife is dull.

J. 'atáam<sup>(b)</sup>not  
mopáaxon, your knife is  
sharp, tu cuchillo es  
cortador, filoso, bravo, agrees  
it means tiene diente.



yóxavit, mollejón. Given  
when I ask how to say máquina  
para amolar, mollejón.

J. yóoxavit, moladera,  
onde muelen, e.g. metate.

ʔókwaymíy, despacio va.  
First vowel long.

ʔókwaymíy myáso, muy  
despacio voy ir.

me<sup>4/7</sup> a<sup>7</sup> ʔókwa<sup>not y here!!</sup>ve, vayas  
despacio! {ch. forever

J. ʔóokve mii, é! va  
despacio.

J. ʔóokve myáa, vete  
despacio!



<sup>u</sup>muriy non 'inuk, allá anda. But when I asked

how to say "voy a andar" gave:

<sup>u</sup>nón'imyáro, yo voy andar.

G. múnone  
noníinok, allá andaba yo.

But better múnone  
noníit, allá andaba.

G. noon'e noníino, yo  
voy andar.

<sup>u</sup>turínuk niy <sup>u</sup>nóm'a', <sup>u</sup>nón'im <sup>u</sup>turínuk, me

desperté.

ya'wkenitsurínuk, anoche me desperté.  
<sup>u</sup>hard to catch ← app. a syl. ni or mi in here.

G. tforíinok noy,  
estoy recordando, I am waking up.  
G. hyáa noy tforíinok, ya me  
recordé.

G. noon'e tforíino, me  
voy recordar.

G. yáw'kene tforíinok,  
↑carefully caught  
anoche me recordé.



R. noon móllleg,  
yo me acuerdo.

= J. yaráarkomok

noy, yo me acuerdo.  
g. <sup>nóon</sup> xáay yaráarkomok, no me  
acuerdo.

g. ~~ya~~ <sup>anáaygen</sup> ~~go~~

ya ~~anáarkomoro~~, despues  
voy a acordarme,

J. yaráarko'aa, acuerdate!

teorí'ax noy, tengo hipo.

nón'im teorí'ax.  
better o

nón'im teoríro, voy tener hipo.

N. J. tforíi'ax noy,  
~~te~~ tengo hipo, but surely  
o.k. R. hóqqaq, tiene hipo.

= S. hyókkoy na'.

J. tforíiro, fut.



má'a, preguntalo!

nón'a'

preguntar.

máro = máro

noy

nóm'a', lo voy a

↑ But no breaking here and longish.

J. máa'aa, preguntalo!

J. nóon'e máaro, yo lo  
voy a preguntar,

~~Chusot foam preguntón,~~

J. 'a'oiíííímen

ma máa n ve'arr, preguntón,  
lit. le gusta preguntar.

not s  
picínu, sacalo!

nón'a'

picíro, yo lo voy a sacar.

J. pefiino, sacalo!

J. nóon'e pefiino, yo  
lo voy a sacar,



Nesc. olas.

hú'aruk 'i mómot, está enojado el mar

Vd. Real Indian idiom. Se oye at S. Gabriel when enojado. Idea  
of sea being angry wholly vd. when I tried to get hace ruido.

Nesc. sonar, hacer ruido.

9. hín'aroké', está  
enojado. glibly vs. no vs.



mité'(h)ú 'aruk mómot, ahora está. Sch. Shows  
elisional form of "now"  
~~mité'~~ (most imp.). Also obtained below (top of p. 7). Given

after the sentence: está enojado el mar.

mité'ma', ahora.

G. metée' háu'arok,  
not elided at

ahora está enojado.  
all, ch.

VS. as metée', but one can  
also say metéma'.

homínuk'i', se ahogó.  
^ hard to hear, prob. present.

Repeats carefully many  
times: homíinok, se ahogó.  
Surely o.k. Fut. wd. be noon'e  
homíino. The word that Jes.  
knows is yopíinok, se  
ahoga. G. noon'e yopíino,  
me voy ahogar.



nón'im yáro'omíro

me voy ahogar en el mar.

mómha, no vowel at all.

g. noon'e myáaro  
móomyaro, noon'e yopíino,  
voy is para el mar, me voy  
ahogar.

'ahíken 'i', es el viento.  
↑ ch. forever, discussed, not ay at all.  
'ahíken, el viento.

hikáyuk'i' (ch.), está haciendo viento. Sch. forever.  
↑ not long, h present but hard to hear.  
hyá'mo tomínuk 'ahíken, ya se paró de hacer viento.  
↑ app. not o.

When I read him 'ahíikene',  
viento es. The word equals both  
K. háy la, wind and pohíkuso.  
R. nohíkuso = g. nehíiken.

g. hekáyoke', está haciendo  
viento. ↑ not ay but ayy  
g. hekáyfmenok ~~ahíken~~ e' ahíken,  
quiere hacer viento.



G. hyáa' mo tomíinok,  
ya se calló, he became silent.  
E.g. he quit weeping or talking.

thinks it is better to say  
hyáa' mo karíukmok 'ahiiken,  
se paró el viento But there  
must be another better word. {ahóoyi} {húnyla}

R. 'amú' tará'ag

ya se acalmó, the wind ceased.

There are these 2 words for wind  
in R., and 'ahóoyi' corresponds  
exactly to G. 'ahiiken, he vs.

Now remembers: hyáa' mo toríukmok  
'ahiiken, ya se quedó quieto el viento.  
Exact equiv. of R. 'amú' tará'ag húnyla.  
This is ev. what Fel. was trying to think of when

hyáane  
G. x hohóok, yame  
peyí.

G. hyaane hohóono  
I shall break wind.

G. menée' asoróoyt  
'ahóiin, este hombre es  
muy pedorro, Pl. ev.  
'ayóo'em 'ahóim.

she gave tomíinok.



hyá'mo

tomínuk

'akwákin, ya se paró la lluvia.  
ch = lluvia

yuwát 'i' wakók, está  
nevando. Given when I suggested  
the chem. idiom.

G. yóáat, nieve.  
R. womp yún yóq ca.ca,  
it is already snowing. G.  
Hyáa'mo poríinok yóáat, ya  
está cayendo nieve.



g. torínk xaróo,  
estate quieto! be quiet (said  
to a person when the person  
está meneándose).

míté' továgar'i' 'otcó', este año hace mucho frío.

I forced the introduction of továgar. She vd. míté', ahora (este  
año). A couple of days later she approved továgaga, but  
is loc. ~~xx~~ used of time?

g. meté' taméervay  
'otfóo' ma'ete', waráak  
'otfóo', este año está frío.  
↳ plain thr. maybe g. has both ts and thr.  
Also agrees to meté' taméervaye'  
'otfóo'.



mi'ú'ke'a, envuelvelo!

nón'a me'ú'kero, yo lo voy envolver.

J. me'ú'ke'aa, envuelvelo!  
J. 'éche', noon'a' me'ú'kero,  
si, si, yo lo voy envolver.

hicáye 'efáayne, ya esta pintada.  
totaa 'efáayne, una piedra pintada.  
Can not make him say totaa' or totay' in this sentence.

nón'im hicáyro, voy a pintar. The first syl.

(hi- or 'e-) is hard to hear.

hicáyn poma' .pintalo!  
ch. but I do not understand it.

totáy' ecáyn, está pintada la piedra.

hútu' totára ecáynit, mira la piedra pintada!  
I tried to force a final  
a, here but she would not  
add it.

hicáye 'efáayne, voy a pintar. When I ask  
him R. equiv. gives tów fava....

J. 'efáaynoo, pintalo! noon'e  
'efáaynax, lo estoy pintando.  
Does not know if pemáa' or pomáa'  
are words. But pe'ee ma' is a word.



'amóya' wóbyt, el hombre  
está muerto.

J. meyáa 'amóoya'a  
nay wofáa'ax, estoy mirando  
a este difunto.

'amóya'

'ayó'in, muchos difuntos, At first gave

a dif. form but changed it to 'amóya'.

múro' myá tomá hamíya, vete por ay onde quiera.

On K., whose sent. is identical except that K. has mya'.

J. myáa múuroma'  
tomáa - hamíya, vete palla  
par onde quiera. Good word  
knows.

Nesc. rainbow.



Ness. coime.

J. yáava'aa mo-  
páaxono, amuela tu cuchiho!

Recalled this in the night &  
tells me the 1st thing this  
morning. Inf's mother once  
said this to inf.

Agrees to yáavarét,  
onx amuekan, mottejon.



hitá mane'm 'amóya', tokórha' woróytha',  
 hitáha', que es el muerto, mujer ó hombre. On K. Approves this  
 sent. as K. gave it but would not repeat it as a whole, and I  
 could not induce her to insert the word mane'm at all.  
 She would not repeat the last 3 words as K. has them, but  
 once said (ch. for all time) tokorha', proving that K's  
 forms are ch. tokór 'i' is the ans.

g. hetáa manéem(a')  
 'amóya', tokóorha' woróoytha',  
 hetáaha', que es aquel difunto,  
 mujer? hombre? que es?  
 Ans.: tokóoré', mujer es.

hunúk na'iy kó(r)nax, ya hace mucho que lo llamé.  
 Inf. changes K's hyá'mo na' hunú' kə(r)nax (of same  
 mg.) to this. On K.

g. hyáa'mo na'  
 honúk kónax, hace mucho  
 (=antes) Probably thus,  
 que lo llamé.  
 Also good to say:  
 honúk na'e kónax, hace  
 mucho que lo llamé.



motáxtarnoy

<sup>I am not very sure of this</sup>  
'ipúyiro, voy a tener vergüenza

(después) por tí. = nón'im 'ipúyero, motáxtar

civi(y). OH K's nóni'm ipúyero civi motáxtar, of same

mg. civi(y), después [final ✓ or y — impossible to decide).

J. motáaxtar noy  
ferii,  
'epúnyoro voy a tener  
después. ferii después, kw.  
motáaxtarnoy no' or y.  
(ma'ete'),  
'epúnyok tengo vergüenza por ti.

ponótaxya, entre ellos. Oh K.

J. ponóotaxya, entre  
ellos.

J. ponóotax moy  
naná a o max, entre  
ellos mismos se pelean,  
entre ellos mismos se  
están peleando.



hitá 'aciráw'ax, que estás hablando? On K. I tried  
to discuss with her whether it is 'a- or 'a'-, and she says  
it is 'a-.

hitá'a 'óm ciráw'ax, que es lo que estás hablando.  
On K. hitá 'ata' 'óm ciráw'ax, of same mg. Will  
not give "'ata'" at all. Notice position of the -'a-.

g. hetáa'a pefiino'anmok,  
que estas hablando? ↑ch., not aw

g. hetáa'a 'oom  
pefiino'anmok, que estás hablando?  
g. hetáa'a <sup>long</sup>tāa pefiino'anmok,  
que es lo que estás hablando. Kw. Vs. mg.

haminkopherá' hi'uro, cuando lo vas á llevar.  
very hard to hear I tried to think it was  
hara' but it seemed like herá'.

On K. haminkopra' hi'ū(ro), of same mg.

g. hamiiinkope ↑ch forever, not y at all  
↑no ✓  
'ahe'úuro, cuando lo vas a llevar?  
= g. hamiiinkope ↑a'  
↑no h ↑no second  
be'úuro. Kw. a here



hitá 'akwa'áx, que estás  
comiendo? On K.

hitá 'a kwa'áro civi, <sup>asp. here??</sup> que  
vas a comer después? On K.  
(identical except 'a-for 'a'.

J. hetáa'a kwa'áax,  
que estás comiendo?

J. hetáa'a kwa'áaro  
ferii, <sup>feh.</sup> que es que vas a comer?  
ferii does not mean después. J.  
hetáa'a kwa'áaro anáaye, que vas  
a comer después?

pári' yà nì nōma', así como yo, lo mismo que  
yo. On K. (identical with K. except that K. has iyá).

Does not know well.

Repeats páare' 'eyáa ne  
nōoma', lo mismo como yo  
estoy.



kwa'áron'i'<sub>ch</sub>    n'oma'    váka'ni, voy a comer (tuche)  
 como una vaca. On K.    kwa'áro    ni'    váka'ni.  
 váka'-ni.

J. kwa'áaron'e' (n'oma')  
 váaka'ne, lo voy a comer como  
 ↑    ↑  
 no ✓. says there is no -?  
 carefully caught  
 vaca. Kw.

kaváyo' ni, como caballo.

J. kaváayo'ne, como  
 caballo.



Agrees heartily to tarāxat nī, como un Indio;  
tarāxam nī, como la gente.

J. tarāxat-ne,  
como indios, como la gente.

~~Wed~~ Fri. morning, Mar. 24, 1922. Touched. (71)

ruwāmag' i', está gateando.  
nōn'im ruwāno, voy gatear.

= ruwāno n' i' nōn'a'  
gl. here?

wijóqkija', cuelgalo!  
nōn'a' wijóqkiro, yo lo voy colgar.  
wijóq kēo i' gā, está colgado.  
hard to hear a gl. here

mo hāvon tu ropa (presada). I suggested  
to inf. that this word might be applied to ropa too, if she  
fajájuk i', está botando. agreed.  
Prob. forced.

fajájiro i' pēnā, va b.

prob. ch First heard without  
this n, but later ch. with it.

fajájiro i' turá' sno' durazno está botando.

pojó i' muk i', está temblando.  
nōn'im pojó in moro, voy temblar.

fūjuk i', floreció.  
fūjiro i' pēnā, va florecer.

(app. real kw here & not k.) Carefully caught  
ikwā i' kwōrit hūnar, aquí  
pisó el oso. nearest she can get to footprint.



Touched.

Fri. morning Mar. 24 1922.

ruwá max'i', está gateando.

nón'im ruwámro, voy gatear, = ruwámron'i

nóm'a'

no gl.

J. roáamax, está gateando.

J. noon'e roáambro, voy gatear. Kw. vs.  
= roáambro ne'.



wiyóxkiya', cuelgalo!

nón'a' wiyóxkiro, yo lo voy acolgar.

wiyóx ko ixá, está colgado.  
~~xaxaxax~~

g. wyó<sup>o</sup> > ke'aa, cuelgalo!

g. noona' wyó<sup>o</sup> kero,  
↑ no v. ch. forever

yo lo voy a colgar.

g. hyáa'mo wyó x k o (± xaa),  
↑ But here  
turns to x  
quite short.  
ya está colgado.

mohávon tu ropa (fresada). I suggested to inf. that

this word might be applied to ropa too, I ~~sax~~ she agreed. Prob.

foreed.

g. moháavon<sup>e</sup>  
↑ not -ne'

wyó<sup>o</sup> x k o xaa, tu but n'e  
fresada

(ya) está colgado.



But thinks pemáa' shí, or pe'éema' or pe'é. shí say

pe'é (ma) tonáano

faxáyyok. G. pe'éema' = R. 'óona,  
ese.

G. hyáa'mo faxáyyok,  
ya está brotando. E.g. trees  
in March, good example of  
short accented vowel and double yy.

= faxáyyoké', ~~brotando~~  
↑not h ↑not

= S. yáama'ë = R. pállaq.

G. faxáyyoro'ë pemáa',  
ese va brotar.  
↑not

caxáyuk'i', está brotando.

caxáyiro 'iy pema', va brotar  
o prob. ch.

caxáyino 'ituráano', el durazno está brotando.

poyó 'inmuk'i', está temblando.  
↑ first heard without this n, but later ch. with it.

G. hoyóoyemmo, but. Vd.

G. hóoye'ax, está  
meciéndose. hóoye'aa, mecelo  
(jes' mother told jes. to rock jes'  
baby bro. in the cradle). = R.  
hoyóohoyag = S. hoyóohone'.

But hoyóoyemmok,  
él está temblando (e.g. when  
one tiene frío). = R. foorag.  
= S. sadiidenay.



<sup>l</sup>non'im    poyó'    'inmoro, voy temblar.

<sup>u</sup>cuyuk'i', floreció.

G. fúyyok, está

↑ easily heard doubleness  
echando flor, está floreciendo,  
= fúyyoke'.



cúyiro 'iypemá', va florecer.  
 Tcarefully caught.

*G. fúyyoro'è, va  
 florecer.*

'ikwá 'ikwórit hūnar, aquí pisó el oso.  
 App. real kw here and not k.

Nearest she can get to footprint.

'ikwáy kworit hunar, One time I heard

'i , later y.

*G. kóone'a a, pisa lo!  
 G. 'éche', noon ~~ka~~ kóonero,  
 all right, yo voy a pisar. This is  
 G. kóonrenax, está  
 pisando la tierra.*

*G. kóoret = ese es que  
 pisó. E.g. menée' wóroyt 'e  
 kóoret, ese hombre fue que  
 pisó. Kw. G. 'ekwáa' e  
 kóoret, aquí pisó.*

transitive verb, cannot be  
 said of footprints.



~~El oso~~

g. menée' húnar

anée ner ~~er~~ xaa,

'amyáatf,

húnto'aa, 'ekwáa

mopii'noK

húnar, metée' yáw'ke.  
ahora a la noche, =  
last night.

este oso su juella, onde el

~~oso~~ fue, mira, aquí pasó

un oso, last night.

The word for juella is

'amyáatf, lit. onde iba.

ikwáj kwónit húnar, (111) 22

One time, I heard, later, later, later.  
nón'im kwónino, voy pisar.

kwónre'a, pisa!

feh

app. I heard here.

hojók'kin 'a, arrancado (111)  
(pull up plant by roots), possibly e.  
nón'a hojók'iro, yo lo voy arrancar.

nagejáq, estoy escarbando.

nagejá'á, escabalo!

nón'a nagejáro, yo voy escabar.

= nagejáro noj nó'm'a. Ith. to perfection.

hjá'mo támet, medio día. (11)

'atfórojn, la punta, now recalls.

gája 'atfórojn, punta de sierra.

(translated). gája 'atfórojn, punta de sierra.  
wá'at, queta. wá'ya, en la

queta. ch. forever.

'atfwín 'otfúra, espina  
de rosa de Castilla. 'atfwín, its thorn.

'atfwín ná'vota, de lunas.

hján'i totókna, yo me  
espine. sent. not well heard.



tro tro knaro nej, me voy <sup>(73)</sup>  
espinar. or t? Hard to hear. app. no gl. hears

ga'á'g tro tro kna'g, <sup>note espines!</sup>  
<sup>ch. forever</sup> Ech. <sup>app. long.</sup> agrees it is the both times.

'apüt'f saní'sa, <sup>semilla de</sup>  
sandilla. Knows instantly. Heard as gl. at first, but it turned

hutu' saní'sa, mira la sandia out to  
possibly muddy long. be & long

sanijas, sandia. ch <sup>impt.</sup>  
melón, melon. (it is stuck)

natak muk'i' está pegado

<sup>slight but heard</sup>  
fán'ga natak muk'i', se  
(la mosca) se pega en la boca.

(Also agrees it means se atascó.)

manák muknoj, seme olvidó.

manak muro nej, fut. Ech.

hján'i; manák muk, ya me

acordé. (First gave me mg., then gave the opp.)

truhé' tfá'vta, apaga la

lumbre! <sup>sch.</sup> nón'a' trifuhé'no, yo lo voy a  
apagar. sch.

he ráw'a, fentalo! <sup>(74)</sup>

nón'a' leváwro, fut 1st pers sol.

paqájt 'ahókin, un arroyo seco.

káwm'ij paqájt 'ahókin, vanos

parl ar. seco. <sup>hardly j. open</sup>

kókók'nef, me mordió.

kókók'nej pemá', me mordió

kókó'a, muerde lo!

<sup>shortish</sup>  
nón'a' dokóro, yo lo voy

morder.

hesc. totillo, canilla.

háwe'a, conelol <sup>pu. tr.</sup>  
<sup>pe'é' kavájo'a.</sup>

nón'a' háwe'go <sup>go to work</sup>  
<sup>app. sic.</sup> <sup>ch. in sent.</sup>

hakij'era'zhutit, ¿quien vitis? Ech

hitám pemá', que es?

hakím pemá', quien es.  
pe'éj dokór, aquella mujer (ans.)



75

↑ more like s than f

pāka, vaca. cl.

1  
to ro, bill.

$y_0^{(6)}$  a ~~3~~ <sup>18</sup> ~~3~~ a asmate.

a lengthening or breaking here  
hardly a.

nonline  $\eta_{\alpha\beta}^j$  zero, meoog a.

no-freaking.

hja n'i yōjit, ya me asome.

está jugando (as child des)

~~Atta~~ pomá'got moj tarāqajm,

~~Alta~~ poma  
están jugando los muchachos. Wholly v.

taragam <sup>gentle</sup> agrees so when I want  
"it" that she has just given.

to exp. it with the word that she has just said.  
 1. tarā g a j m, <sup>munchos muchos.</sup> gave t, not m, here.

1.  $\frac{1}{2}$  in tara gat, gave 1, not in, the  
2.  $\frac{1}{2}$  in tara gat, lots of gentle

tarāqam but farā'ajim. agrees.

nonim <sup>t</sup> ~~pu~~ mā' goro koj [scribbled out] (76)

~~Luksi~~ <sup>not chugyl.</sup> Luksi'tinga, ~~Luksi~~ vov jagan

~~El~~ En los fchs sent. v. b.

h'etkija', algalol' (e.g. -  
that from floor)!

hētkiro, yolo voy a.

tiri: 'kija' bajalo! E.g. lower hat

from bed to floor. Possibly  $\neq$  merely

no floor. (possibly)  
no n'a tiri'kino, yo looy a bazar.  
and no heard. (Ch. forever)

no na tirikino, y  
 x long and no heard.  
 1/2 q y ~~ga~~ aj ga, esta abajo. Ch. forever

heték; gá, está arriba.

hjá' mō reg pi'jók, ya te alcancé.

nya  
mwá'pi' a pwáve está  
fai apwáve

loco de la cabeza. Sch. lapwank. <sup>adad.</sup>  
voluntarily <sup>adad.</sup> mwá'pí; go estoy loco.

ily adoo.  
non'im mwa' p', go erog - w.

mwá'pi' ~~moj~~ moj, están locos  
prob. no where-heard

mo. mōkin mwa' pi' mo (or vv.),

casa de los locos.

ch. ~~be~~ carefully.

hjá' mo ~~hjá' mo~~ nimí, ya me voy  
 gáj ni kimáro hjá, ya no voy  
 a venir mas aquí.

ni fun iwo wofit, mi corazón  
 está muy triste. wowofit está triste.  
 wowofit ni fun. mention of heart rd.  
 had to hear if present

nó'rij morí nuk,  
 (= morí nuk) noma', yote lengo lastima.  
 possibly after the r.

moríro rij nó'mja', fut.

morí'ni nóma', te me lastima!

lahórin gája, cenada de la  
 sierra. Given when I ask for cenada. Poss.  
 case of int. fr.  
 gáw rij pára, un pozo de

agua.  
 means ~~un pozo~~ como  
 un pozo, (gest.) as if to  
 indicate there being a hole in the  
 ground).

hú tu' tá meta, mi nel sol  
 100. Says the word is not fífi?

sí su', el diablo. not f. initial  
 s tho always heard f. like, second s sharper.  
 nearly but not quite as loud  
 sí su' ya, hades, as the first syl.  
 on both equally acc.  
 but 1st longer

un yá' to', la madre del agua —  
 ch. forever.  
 Given when I give R. word for water-baby, knows glitly, rd:  
 Dizen que es mujer. la hora de noche  
 — no todos lo oyen, algunos que  
 les va suceder algo, lo oye. No pienso  
 que era la sirena del agua

mú hut tjiwé'ro,

el secolote va avisar.

= tjiwé'ro mú hut.

tjiwé'a, avisa!

nón'im tjiwé'ro, voy avisar.

i'mú t(±i'), está mejor.

pámoj qari'ar i'mút'ya líza,  
 viven mejor casa. Sch. forever.

kimá, ikwároma, ven conmigo!  
 wehéj m(i)j'aro, váminos los dos.  
 (= te voy acompañar)



voy a morir. not s.).  
 fukát (ch fever. not s.).  
 Equal accent on both syls,  
 tót ya, en la piedra. Not \*  
 Discussed. níhín 'i' yótá, mi piedra.  
 'afwín, its flowers. Vd. of peach tree  
 being in bloom, as I left. the w is perhaps  
 longish.

Fri. Afternoon, Mar. 24, 1922. Touched. (80)

tā meya, en el día. asked but approved.  
mitén'a' hū tēt, de ~~de~~ antes lo vide, Tch.  
matū mōmga, al ~~el~~ otro lado del  
Tel forever  
mar. matū gājga, al otro lado  
la sierra.  
hakija 'akīn, whose house? notice  
ni hīn i kīj, es mio la casa.  
= ni kīn'i' no vowel here.  
mōmga la funza, ~~adentro~~ adentro del  
no 'i' here.  
rajō in kjūr mōmga, hay muchos  
mopit i ikwá,  
ikwá mopit pa aquí pasó.  
Lo merely 'i'  
hōn'im mopitax  
= mopitax' inhōn'a', voy a pasar?  
hakín mopit'nuk 'ikwá,  
quien pasó por aquí?  
minej kwiti' mopit'nuk,  
ese muchacho pasó (ans.).

~~hjo' nag~~ noj (no ma'),  
~~non'im~~ hjo' nag, yo sé.  
 gájn'i hjo' nag non'a', yo  
 no sé.  
 = hawó, quien sabe, I suggested  
 this equivalence.  
 mómve re & ki, viene del  
 mar. Sch. forever. a ciudad here.  
 ahávkomig móm'ta,  
 orilla del mar. ch. ~~viene~~ V.D. trans.  
 from the Span. ahávkomiga, orilla V.D.  
 mé'sa, table.  
 jatró ~~mo~~ sé han,  
 jatró mo sé'ya, sienta te en  
 tu silla! no-a v.d. here.  
 non'im hūtet wehé'a fukát  
 we hé' noj hūtet, (no ma'),  
 There is an V in here  
 in slow pronunciation.  
 yo vido 2 venados. Empt. discovery.  
 no'im hūtet fukata 'ajó'in,

hantuk roj, talvez.  
 hitá ra <sup>hard to hear</sup> májnuk, que está  
 haciendo? (quality caught)  
 metá te'ya, <sup>practically after the y!</sup> en el metate,  
 no & word like R. malal ca. is known to inf.  
~~non'a'~~ ~~yóq~~ ro  
 tukwifya <sup>yo lo voy moler. Cannot</sup>  
 recall machucár, <sup>only moler. never R. verbs machucar,</sup>  
 yoga, machucalo!  
 táhur ju p'í'q'a', una culebra  
 negra. <sup>snake</sup> fi'ro', corál. hūtu'  
 fi'ro'a, <sup>anda en el agua. It is pink</sup>  
 táhur - <sup>blanco y negro. not coral.</sup> esos que agarran  
<sup>not given as v.</sup>  
 topos. p'et, caminos. 'ajó'in pepet,  
 ph. non'im 'áfuk,  
 'áfuk noj 'ikwá, ~~me~~ <sup>me estoy</sup>  
~~bañando~~ agüí,  
 ni 'áfava, ~~mi~~ ~~baño~~.



~~tipó~~ tipó'i, está muy salado. (83)

tipó, salado. also given elided.

nōh'im lūlit fānata, vide

la brea.

ni juwín, mi lágrima,

mejuwín, tus lágrimas,

apáhu, his lagadero.

moné'a, tragalo!

nōn'a moné'ero, lo voy tragar.

wehé ni māman, my dos manos.

~~tipó~~ Sch.

mo mān kanó, to mano

dirección. given many times.

Forgets izquierda.

ni mo fōrwa, mi cuadrillo.

my hip. the projecting hip bone.

moséso, tus cesos.

tojjó k noj, estoy sudando.

= nōh'im tojjó k,

ni toyon, mi sudor Forced.

~~tipó~~

trujuk 'i, esta gotcando. (84)

But trujero ikwá, fut, the roof here is g. to leak.

But trujuk 'i, está enfermo.

ni trágve, mis riñones.

mo trágva, tus riñones

nesc. baso. Tried hard.

tūkut (ch.), gato montes, On R.

'afawut, aguila. 'afawuta, div.

pā'afawut. Heartily approved as name of a bird sp. nesc. R. chanate.

kwá'ro, rana. zapo too. Nesc. R. rana.

kwá'ro'ya, oh forever.

mwāya place of moon, she translates. I tell of her of S. Fern. moon rock.

'ānat, the red ants

pican. On R. but knows well. Goes on and

vs. that jo gān = aquellas & otras hormigas

chiquitas. When I ask if those are red

too, says she they are puestas.

nesc. mosquito.

wiwoia, - pita lo longer.

nōh'im mit-ro, voy pedir.

= ~~v~~it'f'ro noj.

~~v~~it'f'o, pido!

(85)

fivnej, rascame!

nō'ni' fivno, te soy rascar.

mináp kumá, voltéate!

nō'nim mináp kumáro, me voy  
voltéar. From act ~~turn~~ of my turning around as  
I stand. Sch.

jájtuk'i' pemá, está dando  
vueltas, (to revolve int.).

~~ikwárum~~ pi'a, viene  
rodando. = pi'a ikwáruma'.

pi' ikwáruma', roll it!

ahiken i', remolido.

ikwáruma' riç k' ahiken, viene un  
remolido. Ch. nom or ma' here.

= ahiken riç k' ikwáruma',  
sch. forever.

pó'tfri:nag roj, b. estoy  
aplastando.

pó'tfri'a', aplastalo! (86)

ikwánaj ~~ta~~ tavók mijá,

aquí voy a poner este.

nō'nim ~~ta~~ tá vijavet,  
Wholly vd. ch. forever.

yo soy de plen.  
swāvet, native of plen.

mér ~~ki~~ nag noj, me engañó.

nō'n'a' merkíro, yo lo voy engañar.

marim ~~po~~ k' riç po k' t'fag,

yo malicié ~~que~~ lo robó.

also alone = yo malicio.

mo h'ik'en, está resollando,  
I wanted to illustrate.

nō'nim h'ikájero, soy resollar.

pú'ia, soplalo! Ch. = 1/3  
nō'n'a' pú'ero, voy soplar.

lávhin i' h'já

= h'já'mo lávhin, está podrido.  
wahinuk'i', hiede. wahirojiva  
(jeder)



Mar. Sat. morning, Mar. 25, 1922. Touched.

hogátok 'i' está tocando. (27)

nón'im hogátok, go esloy tocando.

↑ easily heard  
prob. ch., strikes me as fainter.

hurúran'i' hogátok, go luego todos

los días.

'ahi hen 'i' está resollando. (panting).

I again ask her how to say "I pant," & vs. same verb as yeast.

huv ~~huv~~ enaq 'i' está oliendo. Agrees  
it could be said of a dog sniffing

wahínuk 'i' ondelo! App. inf. gave the  
translation "Índelo." But, when I tried to get fit. of this verb, translated:  
"voy a joder."

nón'im hūvero, go voy a joder.

nón'im wahíro, go voy a joder.

↑ longish.  
'a' éfin 'i' está rayado. ch.

kwarákomuk 'i' se revienta.

↑ something peculiar here possibly

kwaráke'a' revientalo!

↑ longish?

nón'a' kwarákero, go voy reventar.

hjá'mo ~~hjá'mo~~ 'i' hjí, está creciendo

= ~~hjá'mo~~ 'i' hjí. Of plant or child, inf.

agrees.  
qáj ~~urij~~ 'i' no crece.

hamizkope a pejót, (set),  
onde nacitis?

nón'im pejót san gravijál ya,  
me nací en S.G. app. no-ij-in here. Trd.

wi'a <sup>3m</sup> jalalo! given glibly.

nón'a' wi' éro, go lo voy a jalar.

~~hján'a~~ <sup>3m</sup> wi' it, go lo jalé.  
Tempt. Tenters here - ch.

yiróriga, arrastalo!

nón'a' yiróririo,

= yiróririo ~~no~~ <sup>3m</sup> nó'ma, go

lo voy arrastar. <sup>first heard almost as naj;</sup>  
<sup>but noj when ch. That noj is</sup>

nón'a' yirórit, go lo arrastre.

~~cannot~~ <sup>sense of this verb.</sup> get - ?

nipájt go, mi arco. glibly given  
and ch. ↑ almost nasalized.

mo - a elided here, but comes in in  
separate phrase,

húto' ~~húto'~~ nipájt go'a, mira  
mi arco! ~~value in slow phrase~~

é'ta' pomá, lambelo!

la hój'n'i' es muy pedorro/ese  
hombre, glibly given.

~~hohor~~ hohor k ;' pemá',  
↑ prob. present, hard to hear  
hater I decided it is affectation of the o.  
are there not 3, 4 and 4?

nón'im hohor, me voy, plen.  
no here.

hjá'mo ~~hohor~~ game nag, ya lo enterré.  
game'a, entierra lo!

nón'a' game'ro, lo voy enterrar.  
↑ articulated. Hardly de

nagá'miro enterrador. App. gave this  
when I asked how to say enterrador. (I don't know whether  
nesc. cemetery, enterrador is good Span.)

hjá'mo fupinuk, resucitó.  
↑ i prob. fono  
fupirig pemá', va resucitar. (ev.  
intr.) hardly an o in here; Perhaps the  
i is from o. or for o.

also gave fupirig, va resucitar.  
ha hár han mot ~~mot~~ lo pateó el.  
↑ First heard as k, later clearly as t.  
(sic.) ha hár han mot ~~mot~~ lo pateó.  
nón'a' aphot, yo lo pateó.  
áx hót t/rif pe'ma', lo pateó.  
(What is the relation of the above forms?).

nón'a' étro ni'estámpa'a (89)  
Top. t + n come together here.

nón'a' étro mijá, voy  
a cambiar esto.  
↑ ch. r correct.

nón'a' étro pára, voyá  
cambiar aquel.

cannot give ~~hohor~~ suggested  
↑ prob. no R here  
'éso' (!).  
to tó'mi ~~hohor~~ haro,  
vd. when I asked how to say incar. vd. that the first syll.  
refer to kneeling.  
to tó'mijar n ~~hohor~~ haróro, ya

me voy incar.

to tó'mi a haro incate! vd.  
translation sharp!!! Did not approve K's fr.  
only half long but ev. meant for long  
so qar, tuche

káamij kwár o sóqara,  
↑ no vowel here.

vamos a comer tuche  
sharp evidently  
sánti' pemá', está crudo  
(la carne or anything). sánt is the  
word for crudo.

hjá'mo akwáfin,  
(akwáfin' hía, ya está  
↑ not prominent here if  
mashed.



áav' enag' i mo né ne<sup>er</sup>,  
 tiene abierto las patas. (he straddles).  
 Jus.

áav' e' mo né ne<sup>er</sup>, abre tus patas.

ni név, mi<sup>3</sup> pata<sup>3</sup>.  
 ← dehnstuf<sup>3</sup> app.

ni né ne<sup>er</sup>, mi<sup>3</sup> pata<sup>3</sup>.

pa' é na<sup>3</sup> ri', está hondo.

= pa' é nar.

pa' é nar i pá<sup>3</sup>, está hondo el agua.

he té<sup>3</sup> mok i', está alto.

he té<sup>3</sup> mok i' pé<sup>3</sup> i gá<sup>3</sup>, está alto.

la sierra, ? - prob. present. Heard many times. Or tija

tija men ag i', desparamo

tija<sup>3</sup> am<sup>3</sup> lo mok i' está desparamado.

pi<sup>3</sup> t f ke' a, jumbals! nearest

she can get so escoger.

nón'im pi<sup>3</sup> t f ki<sup>3</sup> t, yo lo junte.

nón'a' pi<sup>3</sup> t f ki<sup>3</sup> ro, fut.

← probably not before the f.

kwáj' a, limpiealo (wipe it off

with a rag). (from act of wiping off eyes, table, etc.)

~~WAAAA~~

kwáj' ti hōv<sup>3</sup> kō, limpiealo bien.

nón'a' kwáj' ero ti hōv<sup>3</sup> kō, yolo  
 voy limpiar bien, ch- at least some  
 kwíje'a, secalo! (e.g. clothes in the  
 sun, she agrees) present?

nón'a' kwíje ro, lo voy a secar.

hōji'a, mecelo! (e.g. rock the baby)

nón'a' hōji ro, yo lo voy a mecer.

tjurmukro'a, agachate! from act.

nón'im tjurmukro, me voy agachar.

fevéren muk i', está fresco.

Amph. hivú<sup>3</sup> tjun i', espérame!

hivú<sup>3</sup> tjun no j nōma', lo voy  
 esperar. ch. app. V in here app.

ga né'a hivú<sup>3</sup> tjun, no me  
 espéro. app. no V here.

wá k rō rīc, te voy a peinar.

wá k mō pwa nō, peinate! ch. forever, most imp.

wá kō, peinalo. app. no vowel here.

↑ here app. o.

se'á'a, seje lol (e.g. petate). (93)  
~~nón'a'~~ se'á'a, le voy a tejer.  
 hjá'mo fè'ic, ~~este~~ tejido.  
 háumi', está blandoito.


gáj ~~háu~~ háumi', gáj pemá' háumi',  
 no es blandoito. Will not agree to háumi' without -'i' app.  
 háumi', ch. perhaps the word does not have -'i'.  
 komók'ja', <sup>está</sup> boca abajo.

~~miná~~ minápk'ja', está boca arriba.  
~~re~~ in here.

ya ~~gá~~ kéja' ladéalo!  
<sup>longish. For long all right</sup>  
 nó'ná' t'agá kero, go to voy cadear.  
 gave tr. verb. only. I tipped cup on its side to illustrate.  
 horóp'i', está agujereado (e.g.  
 kettle is). ~~horóp~~ horóp kumuk'i', está agujereado.

horóp'ke'a', agujereáalo!  
 nó'ná' horóp kero, lo voy a.  
 la horón'i', ay está un ojo, es  
 un ojo. ch. E.g. out in the field,  
 a hole in ground, she agrees.

horór'ke' pá'moma', vasáalo! (94)

 hjá'mo <sup>na</sup> horór'ke' na, ya  
 Tch. app. - merely na  
 besé (ch. span.) ch.-app. real & here.  
~~nón'a'~~ ~~horór'ke~~ kero, fut

t'fú(w)ic' ké'a pá'moma',  
 Tch. - not a here.  
 té'salo!

nón'a' t'fúw'ic' kero, yo lo voy besar,  
 né'f'e'a, abrazado!

nón'a' né'f'ero, yo lo voy abrazar.

~~reuma~~ <sup>reuma</sup> reumas. cluds. had no  
 reumas for they used sweathouse; está fuerte.  
 hó'ka'i pemá',

nón'im hó'ka', yo estoy fuerte.

jagáj sapō'stin, no tiene fuerzas.

jagáj nipō'stin, yo no tengo fuerzas.

nón'im nahwá'ro, yo lo voy a

comprar.

nahwá'a, compralo!

hjá'noj nahwanag, yo lo compré.

= hjá'mo <sup>na</sup> nahwā'naq = nahwā'naq  
 nój nó'ná' <sup>na</sup> nahwā'naq = nahwā'naq  
<sup>prob. in here but hard to hear.</sup>



namáq ro noj mijá, voy a  
vender este Sch. (95)

namáq ~~pe~~ má, vende lo!  
↑ was this e no??

~~hjá'mo namáq~~

hjá'ra' na máqag, ya lo  
venditís?

hjá, (ans) = yes. Vd. ans. dumpt.

hamiyo ko 'agáj finaw'ag,

porque no hablas?

'ipújuk noj, tengo vergüenza.

na ~~wa~~ te'am, blancos

gente blanca. = ans.

this is what they called the

'apéhan 'ajó'in, es barbon

na hwaro noj mij, voy a pagar.

= na hwa'rofn'ij, ~~pagar~~

Te forever.

will not repeat.

wé'le ké tá', dílo otro vez! Ch.

nón'a' me hāgaro, yo lo voy a decir

Fel., Sat. afternoon, Mar. 23, 1922. Touched. (96)

fepi jō, sepillo. Showed inf. a shaving  
brush. Knows no other name for brushlet.

magá n'i' pāroma' la combi aremos  
(let us swap - penta (knife) short)  
'okō k' i' fōt' está enroscado lo viloro

'okō, enroscate! Ch.

nōn'im 'okō no, me voy enroscar.

tonāri'i' está redondo (like a ball)

T also heard as - nī'.

next. how to say ball or puffball. at least

gave: 'agán'i' tōm fāxā, es la fruta  
del encino. 'agán, la fruta.

kwa ~~wa~~ ráv ké'a trozalo! (the  
string). I told inf. of biting string in two.

nōn'a' kwavár kero, yo voy a pagar.

mejá' kwi'ti' mūroma'

rete muchacho, pallá! nearest she can  
get to "to send," wawt'pi', arugado.

hjá'mo wawt'pi', ya está  
arugado (e.g. the forehead).

magá vūko' mo puán, tu  
pelo está chino (curly). ok.





tŋu'ur jara, ni tŋu'ur, mi jara. (99)  
 I merely asked inf. word for jara, I read her no word.  
 ni tŋu'ur ar, con (la/jara) ch.

T<sub>2</sub> syls. ch. forever.  
 'oro' 'agrej mitēma' ahora  
 está haciendo calor.  
 nō'nim za 'ikwé tovāyaza  
 ch. ch.

frukatom, (ok) & deers. Would not repeat K's  
 red. frukatom.  
 minéj pomōkin pānamo' it is  
 their house

pāna' i 'a'ók, (sch), la madre de él.  
 K's pāna'ók is wrong ev.  
 pokitŋag ni' ijo moma', we stole it.  
 On K's, ni nōron, ni batea. novor, bates  
 note shift of accent, ch. On K. ninovor, ni  
 batea. ni'ivit, mi alezna. ni'ivi'.

nōni'vim kōro, ye los  
 voy a llamar. = nōpni'vim kōro ch  
 'Es lo mismo. (heartily approves this form of K's)

'a, kwa'é tfo'avi 'omōma'.  
 vds. are eating. Heartily approves & repeats  
 this sentence by K.  
 'ekwe 'a midalo! ch  
 'e kwé 'et, boniguero.  
 Sent. from K.  
 ch. forever ch. forever. but approved.

mākika' grillo. Knows well. & an  
 onomatopoeic name because they sound:  
 maki ká ~~irritata~~ (second syl. high  
 musical pitch).

we'et, chapule. Knows well  
 'avāyar, laurel. 'avāyaza, G.  
 Knows well.

nesc. loyon.  
 all following are on K's series, sent.  
 nōh'a' mokāro pāna'wofi'a, voy  
 matar aquel perro. On K's.  
 nōri' hama' mokāro, ye te voy a  
 matar también. On K's.

nōrivi' mokāro, I-ye.  
 'omōrivi' mokāro nōm'a', I-ye.  
 nōrivi' 'omōm mokāro, I-ye.

wofi'anoj mokāro, I-Km  
 nōn'imi' mokāro, I-Km.  
 'on'ni'a mokāro, you-me  
 'omōni'avi' mokāro, ye-me.

'ijo'omoni'avi' mokāro, ye-us,  
 'ojōmōni'a mokāro, ye-us  
 ch.

minéj wō'ijt mokāro noj,  
 este-me. also agrees to K's sent.

mimó woróram ~~mi~~ mokáro némi!  
 estos hombres <sup>ich</sup> me van a matar.  
 pámo woróram <sup>mokáro némi</sup> aquellos...  
 ich

~~mi~~ mi ~~mi~~ mó woróram  
 nóma mokáro, ~~he~~ me(?)  
 'ijó mómime' mokáro, Hey me.  
 ch. fewer  
 'omóma' ními mokáro, vós. me  
 van a matar a mi.

~~nón'i~~ <sup>ich fewer</sup> mokáro nitág  
 mokáron'i' ~~ni~~ tag, yome voy  
 a matar solo <sup>Sch. fewer</sup>  
 pe'ej worójt mokáro mi f, este  
 h. te va matar. sent. glibly vó.  
 = pe'ej mi f worójt mokáro.  
<sup>trapped, caught</sup>  
 pe'ej worójt mokáro mi f 'omóma'  
 he - ye.

pe'ej worójt mokáro ~~mi~~ <sup>ch. app.</sup>  
 'atág, he will kill himself.  
 pe'ej worójt mokánag  
 (= 'ano) 'atág, he will kill himself.

'ót f mokánag ~~mi~~ motág,  
 te matatis solo. On K. but gave 'ót f without  
 ending. also seemed to approve K's 'ót f a'.  
 'ót f mokánag motág.  
 we hé ~~ni~~ <sup>app. no</sup> ~~ni~~ <sup>later heard sic again</sup> ~~ni~~ <sup>prob. ch.</sup> mokánag  
 porno tag, se mataron solos  
 'ijó mó'i mokánag 'ijómtag,  
 we ourselves! ch.  
~~omóntfo'avi'~~ mokánag  
 omótag, ye yourselves. Sch  
 pámon ~~gomínuk~~  
 porno tagga Hey selves.  
 moká'a, qáj hitára (ámimín,  
 motalo, no vale nada. Both ways good.



gará' muk ~~á~~ <sup>no gl. here,</sup> á, <sup>no lo mates!</sup> 103  
 gará' moka' <sup>no lo</sup> <sup>app. no V</sup> <sup>maten vds. on K. but glibly approved.</sup> <sup>no lo</sup>  
 non'a moka' fami' nok,  
 go to <sup>quiero</sup> matar.

gá'j noj moka' <sup>famit,</sup> <sup>no</sup>  
 lo <sup>quiero</sup> matar. Sch.

'o'ra' moka'ro, <sup>tu lo quieres</sup>  
 matar. v's <sup>no sense for desiderative</sup>  
 kwi'ti' riç moka'ro, <sup>the boy</sup>  
 lo quiere matar. Sch.

~~kukwi'ti' amoj~~ moka'ro,  
 kukwi'ti' amoj moka'ro moj,  
 = kukwi'ti' am  
 The boys want to kill it. Both ways v'd.

non'a' wifmit, <sup>go to</sup> <sup>quiero</sup>  
 kwa'ho'gi, <sup>Colorado</sup> <sup>ch.</sup>  
 ha'migkej. gá' ni hāvon,  
 = kēj' hamōy ga, <sup>onde estárá mi</sup>  
 resada. On K. but both ways glibly given

haki'm pa <sup>no gl.</sup> <sup>not ch.</sup> <sup>quien tomó? Sch.</sup> 104  
 On K's, <sup>prob. ch. a here, but no i preceding.</sup>  
 hinik'am hamo', <sup>cuantos son?</sup>

hinik'am hamo' jakē'rag,  
<sup>cuantos están bailando. On K.</sup>  
 jāy'aro <sup>hardening here</sup> <sup>gl. app. ch.</sup>

hjá'mon' <sup>limi</sup> jāy'aro,  
 yafne'vay <sup>ir par mi casa.</sup>  
 mat'un' <sup>imj'aro</sup> jāy'aro <sup>nikizaro,</sup>

= de allá me voy <sup>ir par mi</sup>  
 casa Sch. (= I am g. to go from  
 L.A. to S. Diego). v'd.

mi'j'ha' <sup>que dice? ch.</sup> <sup>Will not</sup>  
 approve <sup>mi'j' - always adds the -ha' syl.</sup>  
 hitāma', <sup>que es?</sup>

pāmoma', <sup>allá (?)</sup> <sup>Did not give</sup>  
<sup>transl.</sup>  
 mūxoma', <sup>pellá</sup> <sup>Gave transl.</sup>  
 pe'ej' mokin', <sup>aquel es tu casa.</sup>  
 a'mō'he riç pāri', <sup>nemas</sup>  
 te digo. On K's gá' amō'heri' pāri.

hjá'mo <sup>nhipāri'ma'</sup> <sup>ya lo</sup>  
 dije. non'im ~~am~~ <sup>deletos?</sup> <sup>fiwé'ero, go v'd</sup>  
 a decir.

Denies K's nipépin, my God/hair,  
only nipéhan, which also means my beard,  
she agrees.

approves K's mîtsi? mamáhar,  
un poquito de zacate.

jagáj pâr, no hay agua. Does  
not approve K's jagai' hja' pâr -  
would not repeat the hja but it must  
be o.k.

Hamîya māqá <sup>app. sic.</sup> kîkîvêtam,  
¿ónde están los caseros? <sup>vd. redup.</sup>  
On K's

Hamîya māqá kîvêtam?

Vd. pāmōm ñim gá, ay están (ans.).  
↑ carefully caught & impt.

End of the March  
to March 25, incl.,  
period with her.



nōn'im kwōriro, voy pisar.

kwōre'a, pisa!  
tch.

hoyōkin 'a, arrancalo! [pull up plant, by roots].  
nōn'a' hoyōkiro, yo lo voy arrancar.  
*app. x heard here.*  
*possibly e.*



naxeyáx, estoy escarbando.

naxeyá'ǎ, escarbalo!

nǎn'a' naxeyáro, yo voy escarbar. = naxeyáro

noy nóm'a'. Sǎh. to perfection.

hyá'mo támet, medio día. [!:]



'atcōroy<sup>h</sup>n, la punta. Now recalls.

xáya 'atcōroy<sup>h</sup>n, punta de sierra. [translated].

wá'at, guata. <sup>↖</sup>a full syl. — remember.

wá'ha, en la guata. Ch. forever. <sup>↖</sup>but no <sup>↗</sup>here — remember.

'atcwín      'otcūra, espina de rosa de Castilla.

'atcwín, its thorn

'atcwín      <sup>not elided.</sup>  
nāvota, thorn de tūnas.

hyán'i      totrókna, yo me espiné. Sent. not well heard.  
(rehd. app. sic.

trotróknaro      noy, me voy espinar.  
(or t? Hard to hear.

xa'áy      <sup>app. no gl. here.</sup>  
trotrókna, no te espines!  
ch. forever ch. Agrees it is too both times.

<sup>app. long</sup>  
'apūtc      saní'sa, semilla de sandilla. Knows instantly.  
Heard as gl. at first, but it turned out  
to be long I — impt.

hūtu'      saní'sa, mira la sandia.  
(possibly merely long.

saniyas, sandía. Ch.



melón, melon.

nata<sup>u</sup>kmuk'i' , está pegado [it is stuck]. Also agrees it  
means se atascó.  
cānya natakmuk'i' , se pegó [la mosca] en la brea.

manákmuknoy, seme olvidó.

manakmuro noy, fut. Sch.

hyán'iy manákmuk, ya me acordé. [First gave one mg.,  
then gave the opp.].



truhé'      tsávta, apaga la lumbre! Sch.

nón'a'      treuhēro, yo lo voy a apagar. Sch.

heváw'a, tentalo!

nón'a'      heváwro, fut. 1st pers. Sch.

paxáyť 'ahókin. un arroyo seco.

káwm'iy paxáyť 'ahókin. vamos parl arroyo seco.

kokókreg. me mordió. <sup>hardly y— opener</sup>



kokókney pema', me mordió

kokó'a, muerdelo!

nón'a' kokoro, yo lo voy morder. *shortish*

Nesc. tobillo, canilla.

háwe'a. correlo! Pu. tr.

nón'a' háwero pe'é' kaváyo'a. yo lo voy correr.  
ch. in sent.



hakíyer'a hūt it, a quien vitis? Sch.  
app. sic.

hitám pemá', que es?

hakím pemá', quien es.

pe'éy tokór, aquella mujer [ans.]

nón'a' 'écro, yô lo voy á pintar.  
—oh forever.



'ésa', pinto! <sup>more</sup> like s than c.

hyá'mo 'a'ésrot, ya está pintado.

pa'ka', vaca. Ch.

tóro', bull.

yó ʋ ya'á, a somate.  
a lengthening or breaking here

nón'im <sup>hardly a</sup> nōvero, me voy a.  
no breaking.

⇒ noyeron 'i nóm'a',

hyán'i nōyit, ya me asomé.



pomá'xct 'i' , está jugando [as child does].

pomá'xot      moy      taraxaym, están jugando los muchachos.  
                              ↳ wholly vd.

taráxam, gente. Agreed to when I want to op. it with  
the word that she has just given.

'ayō'in taraxaym, muchos muchs.

• 'ayō' in taraxat, lots of gente. <sup>gave t, not m, here.</sup>  
~~some of the~~

tarā<sup>↓</sup>xam      but    tarā<sup>↓</sup>xaym. Agrees.

n<sup>l</sup>on'im      tumá'xoro      koy

ku'kwi'tina, voy jugar con los muchs. Sch. Sent. vd.  
 ↗ not ch. syl.

hétkiya', alzado! [e. g. that from floor]!

nón'a' hētkiro, yo lo voy a.

tirí'kiya', bajalo! E. g. lower hat from bed to floor.  
possibly merely.

nón'a' tiríkiro, yo lo voy a bajar.



long and no heard.

'oxpay xá, está abajo. Ch. forever..  
~~XXXXXXXXXXXXXXXXXXXX~~

heték 'i xá, está arriba.

hyá'mo reḡ piyók, ya te alcancé.

mwá'pi' a pwáve, está loco de la cabeza. Sch.

'apwáve voluntarily added.

nōn'im mwá'pi', yo estoy loco.

mwá'pi' moy, están locos.

pomōin mwá'pi'mo <sup>prob. no</sup> <sup>here—heard carefully.</sup> <sup>or vv.]</sup>, casa de los locos.  
ch.



hyá'mo      nimí, ya me voy

xáyn'i      kimáro      hyá      [≠ 'ikwároma'], ya no voy

a venir mas aquí.

nicún      'iwowócit, mi corazon está muy triste.

wowócit, está triste.      wowócit      nicún. Mention<sup>of</sup> heart va.

<sup>hard to hear if present</sup>  
 nō'riy morínuk, morínuk ri<sub>y</sub>  
 (possibly after the r.)

nōma', yo te tengo lastima.

mori<sup>ro</sup> ri<sub>y</sub> nōma', fut.

mori<sup>n</sup>'i nōma', ten me lástima!

'ahōrin xáya, cañada de la sierra. Given when I

ask for cañada. Poss. case of mt. vd.



yáwriy <sup>↓</sup>para, un poso de agua.  
L means como un poso, [gest. as if to indicate there  
being a hole in the ground].

<sup>/</sup>hútu' <sup>↓</sup>támeta, miras~~ok~~ el sol  
vd.

<sup>/</sup>sísu', el diablo, Not c. Initial s tho always heard c.

like, second s sharper. Says the word is not <sup>/</sup>cícu'.

<sup>/</sup>sísu' <sup>↖</sup>na, hades. nearly but not quite as loud as the first syl.  
Or both equally acc. but 1st longer.  
,



'uná'to', la madre del agua — Given when I give R.  
*ch. forever.*  
word for water-baby. Knows glibly. Vd.: Dicen que es mujer.

Llora de noche — no todos lo oyen, algunos que les ~~x~~ va  
suceder algo, lo oye. Yo pienso que era la sirena del agua.

múhut      'i'      tciwé'ro, el tecolote va avisar.  
= tciwé'ěro      múhut.

tciwé'a, avisa!

nón'im tciwe'ro. voy avisar.

<sup>(1)</sup>  
'imút [≠ 'i'], está nuevo.

<sup>u</sup>pāmo<sup>y</sup> <sup>u</sup>cari'ar 'imút<sup>ya</sup> kī<sup>ya</sup>, vive en nueva casa.

Sch. forever.



kimá 'ikwároma', ven con migo!

wehé'y milyáro, vaminos los dos [= te voy acompañar].  
o

moyók<sup>u</sup>muk 'i', se murió.

taxat 'i' moyók<sup>u</sup>muk, se murió una persona.  
*not very long.*

Impot. sent. táxat wholly ~~xxxx~~ v<sup>d</sup>.

taráxat 'i' teumini muk, se murieron toda la gente.  
*sort of golpe here but prob. merely length.*

gente. v<sup>d</sup>. sent.

Agrees to pukú' táxat moyók<sup>u</sup>muk, una persona se murió.

But did not v. except without the numeral.

nón'im moyók<sup>u</sup>muro, yo me voy a morir.

cúkát [ch. forever. Not s.]. Equal accent on both

syls.



tót<sup>ya</sup>, en la piedra. Not \*t<sup>ya</sup>. Discussed.

nih<sup>in</sup> 'i' totá, mi piedra.

'acwín, ~~xx~~ its flowers. Vd. of peach tree being in bloom,  
as I left. This w is perhaps longish.

Fri. Afternoon, Mar. 24, 1922.

Touched.

← quite long.  
tāmena, en el día. Asked but approved.  
← not i

Añan:

R. temé-yah, en el día.

= Cah. tāmmeṭpa', en el día.

G. ev. tá-meyah, en el día.

But Añan doubts the correctness of  
this form for he thinks that the  
G. say tá-myat for day.



mitén'a'      <sup>ch. app.</sup>  
hútet, acinantes lo vide. Sch.

matú      <sup>mómna</sup>, al otro lado del mar.  
Uch. forever.

matú      xáyna, al otro lado ~~x~~ la sierra.

hakiya 'akín, whose house? Notice that \*hakína

is not used.

nihín <sup>long</sup> 'ikíy, es mio la casa. = níkín'ì'.

móm<sup>no vowel here.</sup>ha 'acun<sup>ha</sup>pa, adentro del mar.



'ayó'in    <sup>no 'i'</sup> here.  
           <sup>kyūr</sup>        <sup>momja</sup>, hay muchos pescados en el mar.

mopít    <sup>'i'</sup> ikwá, = 'ikwá    mopít    por aquí pasó.  
           (or merely 'i?)  
 nōn'im    mopíro = mopíron    'inōm'a', voy a pasar.  
 hakín    mopínuk    'ikwá, quien pasó por aquí?  
 miney    kwi'tí'    mopínuk, ese muchacho pasó [ans.].

hyónax noy[≠ nom'a']. nón'im hyónax, yo sé.

xáyn'i hyónax nóm'a', yo no sé.

= hâwó, quien sabe. I suggested this equivalence.

mómve reçkí, viene del mar. Sch. iorever.

'ahāvkomín <sup>applied here</sup> mómta, orilla del mar. Ch. Vd. transl.

from the Span.

'ahāvkomína, orilla. Vd.



mésa', table.

yatró moséhan.

yatró mosena, sienta te en tu silla!

non'im    hütet    wehé'a    cúkát<sup>no -a</sup> vd. here.

wehé'    noy    hütet    [≠ nōma'], yo vide 2 venados.  
           ↑    there is an ✓ in here in slow pronunciation.

Impt. discovery.

nó'im      hütet      cukáta      'ayó'in,



□ eukatam.

háutukroy, talvez.

hitá ra' ← hard to hear.  
maynuk, que está haciendo?  
↑ quality caught.

metáte'gā ← practically after the y'!  
. en el metate.



No word like R. maíal ca. is known to inf.

nón'a' yóxro tukwícya, yo lo voy moler. Cannot  
recall machucar, only moler. Nesc. R. verbs machucar.

yoxa', machucalo!

táhur yupíxa', una culebra negra.

ch. forever.  
cí'ro', corál. Snake hūtu' cí'ro'a,  
anda en el agua. It is pinto blanco y negro.  
Not coral.



tāhur — esos que agarran topes.

pēt, camino.

'ayó'in      <sup>not given as v.</sup>  
pepēt, pl.

nōn'im 'ácuk, 'ácuknoy 'ikwá, me estóy  
bañando aquí.  
ni 'ácava', mi baño.

tipó'i', está muy salado.

tipó', salado.



nōn'im    hūtit    cānata, <sup>also given elided.</sup> vide la brea.

niyuwín, mi lágrima.

moyuwín, tus lágrimas.

'apāhu', his fragadero.

moné'a', tragalo!

nōn'a' moné'ěro, lo voy • tragar.



wehé' nimāman, <sup>my</sup> dos manos. Sch.

momān kanó', tu mano derecha. Given many times.

forgets izquierda.

ni }  
mo } córwa', mi cuadrillo. My hip. The projecting hip

bone.



moseso', tus cesos.

tonyóknoy, estoy sudando.

= nōn'im tonyók,

nitōn, mi sudor. Forced.

trúynuk 'i', esta goteando.

Pu. trúyro 'ikwá, fut. the roof here is going to leak.

But tcáynuk 'i', está enfermo .

nitcáxve, mis riñones.

motcáxna, tus reñones.



Nesc. baso. Fried hard.

tukut [ch.], gato montes. On R.

Adan:

Eah. túkkvt, ~~g~~ wildcat  
= R. tú.kvt, wildcat  
= ~~g~~ g. tú.kvt, wildcat.

'acáwut, aguilá. 'acáwuta, objv.

Afan suspects the above &  
prob. rightly so. Afan thinks the  
g. word for eagle is 'áswut,  
exactly the same as the g.  
= Cah. 'áswet.

pá'acawut, Heartily approved as name of a bird sp.



Nesc. R. chanate.

kwáro', rana. zapo too. Nesc. R. rana.

kwá'ró'<sup>o</sup>na. ch. forever.

= Cah. wáxxa<sup>l</sup>fel, frog.

R. waxá.wv<sup>t</sup>, frog.

mwána, place of moon, she translates. I tell her of S.  
Fern. moon rock.

'ánat, the red ants that pican. On R. but knows well.  
Goes on and vs. that yoxár = aquellas hormigas chiquitas.  
When I ask if those are red too, says they are prietas.



Nesc. mosquito.

<sup>/</sup>  
wivora, <sup>Still given thus.</sup> pita to torcer.

nón'im mítcro, voy pedir.

= viter ro nõy.

vitco, pide!

cívney, rascame!

nór'i' cívro, te voy rascar.



minápkuma', voltéate!

*easily heard.*  
nón'im minápkumaro, me voy voltear. From act

of my turning around as I stand. Sch.

yáytuk'i' pemá', está dando vueltas [to revolve intr.].

'ikwárum pí'a, viene rodando. = pí'a 'ikwáruma'.

pi' 'ikwáruma', roll it!

'ahíken 'i', remolido.

'ikwáuríqkí 'ahíken, viene un remolido.  
^ ch. —no —m or —ma' here.

= 'ahíken ríqkí 'ikwáruma'.  
sch. forever.

póterinax roy, lo estoy aplastando.

póteri'a', aplastalo!



'ikwánay      tavók      miyá, aquí voy a poner este.  
  ↑ full syl.

non'im      'ata      viyavet, yo soy de plen. Wholly vd.  
Ch. forever.

↙ not very long.  
swāvet, native of plcn.

Atan  
Surely sata.riyavet<sup>1/2</sup>,  
a native of that place



mérkinax noy.  me engañó.

nón'a' merkiro, yo lo voy engañar.

mar'ím poké riç poki<sup>!</sup> tcax, yo malicio  
└ also alone = yo malicio.

que lo robó.

<sup>1</sup> ← palat.  
mohikyen, estas resollando. ① panted to illustrate.

non'im hikávero, voy resollar.

pú'i'a, soplala! Ch. 2 <sup>2</sup>/<sub>s</sub>

nón'a' pú'ero, lo voy soplar.



'áwhin 'i' hyá

= hyá'mo 'áwhin, está podrido.

wahínuk'i', hiede.      wahiroy, va jeaer.

Sat. morning, Mar. 25, 1922. Touched.

hoxátok 'i', está tociendo.

nón'im hoxátok, yo estoy tociendo.  
↑ easily heard.  
prob. ch., strikes me as fainter.

hurúran'i' hoxátok, yo tuezco todos los días.



'ahíhen'i', está resollando. [panting]. I again

ask her how to say "I pant", and vs. same verb as yest.

húvenax'i', está oliendo. Agrees it could be said of a

dog sniffing.

wahinuk'i'    óndelo! App. inf. gave the translation.

"ondelo." But when I tried to get fut. of this verb.

translated : "voy á jeder."

nón'im    huvero, yo voy oler.

nón'im    wahi-ro, yo voy a jeder.

← longish.  
'a'écin 'i', está rayado. Ch.



kwavákomuk'i', se reventó.  
something peculiar here possibly.

kwaváke'a?  
~~kwaváke'a?~~ revientalo!

longish?

nón'a' kwavákero, yo lo voy reventar.

hyá'mo 'oríhyi', está creciendo  
or s.

= 'oríe yi' hyá. Of plant or child, inf. agrees.

xáy 'urí<sup>1</sup>yí', no crece.

hamí<sup>1</sup>ko<sup>1</sup>pe 'apeyót, [sch.], onde nací<sup>1</sup>is?

nón'im peyót san gravi<sup>1</sup>el<sup>1</sup>na. me nací en S. G.  
va.

~~xxxxxxxi~~



wí'a', jalalo! <sup>app. no iy in here</sup> Given glibly.

nón'a' wí'ěro, yo lo voy a jalar.

hyán'a' <sup>iwi'it, ya lo jalé.</sup>  
| impt. enters here - ch.

ñiróriya', arrastralo!

nón'a' ñiróriro.

= ñiróriro <sup>noy</sup> <sup>nóma' . yo lo voy arrastar.</sup>  
| first heard almost as náy, but noy when ch.  
that noy is really for no'y was confirmed later  
in the day.

nón'a' ñirórit, yo lo arrastre.

Cannot get —x tense of this verb.

nipáytxo'. mi arco. Glibly given and ch.  
    ← almost natalized.

mo —

húto' ← a elided here, but comes in in separate pronunc.  
    nipaytxo'a, mira mi arco!

'éta'      pomá', lambelo!

nón'a'    'étro    ni' estámpa'a,  
            ap. t and r come together here.

nón'a'    'étro    miyá, voy a lambér    esta }  
  ch. and correct. e }

nón'a'    'étro    para, voy á lambér aquel.



Cannot give eso. Suggested 'éso' [!].

totómiya haro, vd. when I asked how to say incar. vd.  
↑prob. no r here

that the first syls. refer to kneeling.

totómiyarn i haróro , ya me voy incar.

totómiya[r] haro incate! Vd. translation.

↓ only half long but ev. meant for long.  
soxar, tuche,  
tuh, Did not pronounce k's on

káumiy      kwa'ár      o      sôxra, vamos á comer tuche.

Alan:

surely só-xar, tuche

sharp evidently  
saut'i' pema', está crudo [la carne & or anything].

saut is the word for crudo.



hya'mo 'akwácin,

'akwácin

'i <sup>h[il]yá,</sup>  
not prominent  
here if present

ya está maduro.

'ahóyn'i', es muy pedorro [ese hombre]. Glibly given.

~~phohorxx~~ ~~lix~~

Alan:

R. 'axó·y±, el viento.  
tnt h

= cah. yá"l.

hohork 'i' pemá'.  
↑prob. present, hard to hear. Later I decided ~~to~~  
it is affectation of the o. Are there not o<sup>~</sup>o  
and u?

nón'im hohóro, me voy peir.  
↑no ✓ here.

hyá'mo noy xaménax, ya lo enterré.

xamé'a, entierralo!

nón'a' xaméro, lo voy enterrar.  
↑rearticulated. Hardly e'e

naxá'miro, enterrador. App. gave this when I asked

how to say enterrador. [I don't know whether enterrador is

good Span.]



Nesc. cemetery.

hyá'mo cupínuk, resucitó.

cupiriç <sup>i prob. from o.</sup> pemá', va resucitar [ev. intr.]  
^ hardly an o in here. Perhaps the i is from o  
or for q.

Also gave cupíro, va resucitar.

nahár han mot riç lo pateó el [sic.].  
K first heard as k, later clearly as t.

nahár han mok roy, lo pateó.

nón'a' 'a[r]hot, yo lo pateó.

'árhoť riç pe'éma', lo pateó.

[What is the relation of the above forms?].

'áv'enax 'imone'nev, tiene  
abierto las (tus.  
patas. (he straddles).



<sup>2</sup>áve<sup>3</sup>é<sup>3</sup> moné<sup>1</sup>nev, abre tus  
patas.

niné<sup>1</sup>v, mi pata.

niné<sup>1</sup>nev, mis patas.

pa'énar'i', está hondo.  
= pa'énar.

pa'énar 'i pár, está  
hondo el agua.

hetékmok 'i', está alto.  
heték 'ipe<sup>ch</sup>'i xáy, está alto.  
la sierra. Sch.



?-prob. present. Heard many times.  
or *teiya*  
*teyāmenax* 'i', desparamó.

*teyām* komok 'i', está  
desparamado.

*✓* in here - better omit  
pi'ōtke'a', juntalo! Nearest she can get to escoger.

non

nōn'im pi'ōtakit, no lo junté.

nōn'a' pi'ōtekiro, fut.

kwáy'a', <sup>probably not before the y.</sup> limpealo [wipe it off with a rag]. [from act

of wiping off eyes, table, etc.]

kwáy' <sup>elided here.</sup> tihóvko, limpealo bien.

nón'a' kwáy' <sup>ero</sup> tihóvko, yo lo voy limpiar bien.  
^ ch — at least some vowel is present.

kwíye'a' <sup>present?</sup> sécalo! [e. g. clothes in the sun, she agrees].

nón'a' kwíyero, lo voy á secar.



hōyí'a, mecelo! (e.g. rock  
the baby).  
non'a' hōyiro, yo lo voy  
a mecer.

tcumúkmō'a, agachate!  
From act.  
non'im tcumúkmoro, me  
voy agachar.

cevéven muk ʔiʔ, está fresco.  
Impt.

hivúterun 'i', espérame!

hivúteroro ch. app. <sup>✓</sup> in here app.  
noy noma', lo voy esperar.

xané'a hivútera, <sup>✓</sup> app. no here.  
no me espéres.



wákroric, te voy a peinar.  
wák mopwanó, peinate!  
↑ app. no vowel here.

wáko, peinalo.  
↑ here app. o.

<sup>c?</sup>  
se'á'a, tejelo! (e.g. petate).  
non'a' se'áro, lo voy a tejer.  
↑ no breaking here but longish.  
hyá'mo cè'íc, está tejido.

háwm'i', está blandito.

xáy háwm'i', xáy pemá'

háwm'i', no es blandito.

Will not agree to háwm without  
-i' app. no? hearable here.

háwm'i', ch. Perhaps the  
word does not have -i'.

komókya', está boca abajo.



minápkya', está boca arriba.  
↑ or ě in here.

tcaxākēya', ladéalo!

nōn'a'      <sup>/</sup>longish. For long all right.  
tcaxākero, <sup>/</sup>no lo voy ladear.

Gave tr. verb. only. I tipped cup on its side to illustrate.

horópi'i', esta agujereado [e.g. kettle isl].  
horópkumuk'i', esta agujereado.

horópke'a, agujeréalo!

nón'a' horópkero, lo voy a.

ʔahórin ʔiʔ, ay está un ollo,  
es un ollo. Ch. E.g. out in  
the field, a hole in ground,  
she agrees.



horórke' pá<sup>h</sup>moma', vaséalo!

hya'mo na horórkena, ya beséé [Ch. Span.].  
(Ch. app. — merely na

nón'a      horór<sup>↙</sup>kero, fut.      ch. app. real r here.

tcúw]ic      ke'a      pómoma'      bésalo!  
  ↙ ch.      not a here.

non'a'      tɛ'uwiç      kero, ʝo lo voy besar.

néce'a, abrazalo!

nón'a' néceró, yo lo voy abrazar.

Nesc. calambre, runas. Inds.  
had no runas for they used  
sweathouse.



ho'ōka'i pemá', está fuerte.

nōn'im ho'ō[r]ka', yo estoy fuerte.

yaxáy 'apoŕtin, no tiene fuerzas.

yaxáy nipoŕtin, yo no tengo fuerzas.

nōn'im nahwáro, yo lo voy a comprar.

nahwá'a, compralo!

hyá'noy nahwanax, yo lo compré.

= hyá'mo noy nahwānax = nahwānax noy nōma'  
prob. 2 in here but  
hard to hear.

namáxro noy miyá, voy a vender este. Sch.

namáx pemá', vende lo!  
was this e or o'?

hyá'ra' namáxax, ya lo ventitis?

hyá, [ans.] = yes. Vd. ans. Impt.

hamínko saxáy ciraw'ax,  
porque no hablas?

ʔipúyuk noy, tengo vergüenza.



nahwāro noy miy, voy a  
(will not repeat.

pagar. = nahwāron' imiy,  
| ch. forever

wé'é ké'tá', dilo otra vez! ch.

nón'a' meháxaro, yo lo  
voy á decir.

Touched.

Fel., Sat. afternoon, Mar. 25, 1922.  
Last lesson.



<sup>sic</sup>  
sepíyo', sepillo. Showed inf.  
a shaving brush. Knows no other  
name for brushlet.

maxón'i' . pāroma', cambaremos  
(let us swap; — pen for knife).

'okók 'i' <sup>short.</sup> cót, está enroscado la víbora.

'okó, enroscate! Ch.

nón'im 'okóro, me voy enroscar.

torá'ri'i', está redondo. (like a  
(also heard as -ri').

ball).



Nesc. how to say ball or puffball.

At last gave: 'axán'i' tómtcàrà,  
es la fruta del encino.

'axán, la fruta.

kwavávke'a, trozalo! [the string]. I told inf. of

biting string in two.

nōn'a' kwavávkeró, yo lo voy a trozar.

meja' kwi'ti' mūroma',  
vete, muchacho, pallá! Nearest  
she can get to "to send."

wáwtapi', arrugado.  
hya'mo wáwtapi', ya está  
arrugado (e. g. forehead).



xavúvko' mowán, tu  
pelo está chino (curly)!! O.K.

picrúyni' mowán , tu pelo está muy enredado.  
[tangled, unkempt].

hava<sup>6</sup>kmuk 'i', se voló. Ch.

ʔapēhan, feather-down.



ηesc.\* amuc.

'a'ókin náwtcuro, se va acostar el pájaro.

Nearest she can get to "nest."

minéy      náwtcuro, este es pajaro [sent. suggested].

Inf. app. says that this word means any kind of bird.

húme'a      terávta, atiza la lumbre!



viteuron'imí, voy á ir pepinar.

↳ app. initial v - as in some other verbs.

vite pamá', pepínalo.

↳ app. no vowel here.

nón'a vítero, yo lo voy p.

'átciy, approved non-possessive form of pet, but very

uncertain, Repeated it sic after me.

\* nimöpinna.

Agrees to nix<sup>(n)</sup>o nanna but only when forced, would never

~~nitcoterotar~~

~~no'y~~      ~~huti t~~

~~nutit na'~~  
ch



1 → no r.

1

1

pe' ēm om

ch. forever — not a. — o under accent.  
povwāna, anteyer.

pári'iyavi' 'omóm hamá, así como son vas. Sch. On K.



xorúravet p̄ar, chorro de agua.

On K. did to but knows glibly.

Long, Efan says.

afan  
g. p̄á·r, water. but  
g. p̄á·yah, in the water.

yamin'uk 'i' p̄ar, está corriendo el agua.

p̄am <sup>ev. also om</sup> um xaró, estate áy. On k's p̄am xaró.



xará' way, que hay, amigo. On K's ha' way, which  
she would not repeat that way.

hamiro 'amí, way, par onde vas amigo?

At first I thought I heard initial he before the r.  
riyopi', yaxáy 'apwán,

está pelado, he is bald.  
(inf. vd. this word.

nón'im riyópi', I am bald.

← a Jan puts the accent  
no gl. but  
'ivinar, golonarina. Ch.

to'ite, also to'<sup>/</sup>iroro', tildillo.



tc'u'úr, jara. nitcú'úr, mi jara. I merely asked inf.

word for jara, I read her no Vorbild.

nitcú'urar, con <sup>la</sup><sub>mi</sub> } jara. Ch.  
2 syls.

'oró' ← <sup>ch. forever.</sup>  
'axrey mitēma', ahora está haciendo calor.

nón'imya 'ikwá tovanana  
ch. ch.

crúkatam, [o.k.] deers. Would not repeat K's red.  
crucrúkatam.



minéy      pomókin      páramo', it is their house.

pára    'i    'a'ók, [sch.], la madre de él. K's pára  
'ok    is wrong ev.

pokitcaxri' 'iyomoma', we stole it. On K's.

[ #i' ]

ninóvon, mi batéa. novór, bater note shift of accent,

ch. On K. ninovor, mi batea.



ni'ivít, mi alezna. <sup>□</sup>ni'iví'.

<sup>/</sup>nōri'vim      <sup>/</sup>kōro, yo los voy a llamar.

= <sup>/</sup>nōpri'vim      ko<sup>(c)</sup>      ch. "Es lo mismo."  
(heartily approves this form of K's)

'a, kwa'a tco'avi 'omoma', vds. are eating.

Heartily approves 8 repeats this sentence by L.

'ekwé'a, cuidalo! Ch.



<sup>/</sup>  
po<sup>re</sup>wo'amo 'i' ekwé'et, borreguero. Sent. from  
    ↖ ch. forever ↗ ch. forever.  
K. but approved.

<sup>/</sup>  
makika', grillo. knows well. An onomatopoetic name  
because the y sound.

makika [see ind syl. high musical pitch.]

we'ét, chapule. knows well.

'avānar, laurel. 'avā<sup>L</sup>nana, loc. knows well.



Nesc. toyon.

All following are on K's sents.  
~~18~~

nón'a' mokáro párawocí'a, voy matar aquel perro.

On K's.

nóri' haná mokáro, yo te voy a matar tambien.

On K's.



<sup>/</sup>nōrivi' mokaro, I ye.

<sup>/</sup>omōrivi' <sup>gl. here somewhere.</sup> mokaro nōm'a', I ye.

<sup>/</sup>nōrivi 'omōm mokaro, I — ye.

wocí 'anoy mokaro, I — them.

<sup>/</sup>nōn'imi' mokaro, I them,

<sup>/</sup>onni'a mokaro, you — me.

<sup>/</sup>omōni'avi' mokaro, ye — ~~us~~ me.

<sup>/</sup>iyōmomri'avi' mokaro, ye — us.

<sup>/</sup>oyomori'a mokaro, ye — us.  
  \ ch.

minéy woróyt mokaro noy, este — me. Also agrees  
to K's sent.

mimó<sup>/</sup> woróram<sup>/</sup> mokáro<sup>/</sup> némi', estos hombres me van  
|ch. for e.  
a matar.

pamo<sup>/</sup> woróram<sup>/</sup> mokáro<sup>/</sup> nemi', aquellos ---  
|ch.  
mi mó woróram<sup>/</sup> noma mokáro, they me [?]

'iyimomrime' mokáro, vds. ~~me van a matar a mí.~~ they me.  
ch. forever  
non'i<sup>/</sup> mokáro<sup>/</sup> nitáx<sup>/</sup> mokáron'i' ni táx,  
ch. forever  
yo me voy á matar solo. Sch. forever.

'omóma' nini' mokáro, vds. me  
van a matar a mí.

pe'éy<sup>/</sup> woróyt<sup>/</sup> mokáro<sup>/</sup> miç, este h. te va matar.  
e??? Probably ch.

Sent. glibly vd.

=pe'eymiç woróyt<sup>/</sup> motáro.  
carefully caught.

pe'éyworo mokáro miy 'omoma', he — ye.

pe'éy woróyt<sup>/</sup> mokáro<sup>/</sup> 'y ch. app.

'atáx, he will kill himself.

pe'éy woróyt<sup>/</sup> mokánax<sup>/</sup> [≠'anó] 'atáx, he will  
kill himself.

'ótc mokánax<sup>/</sup> motáx, te matatis solo. On K. but  
gave 'ótc without ending. Also seemed to approve

K's 'ótca'. — 'ótca' nokánax<sup>/</sup> motáx

wehé<sup>/</sup> nim'i<sup>/</sup> mokánax<sup>/</sup> pomotáx, se mataron  
app. no 2  
(prob. ch. later heard sic again.

solos.

'iyómo'i<sup>/</sup> mokánax<sup>/</sup> 'iyómtax, we ourselves.  
ch.



'om<sup>1</sup>om<sup>1</sup>teo'avi'      mo<sup>1</sup>ka<sup>1</sup>na<sup>1</sup>x      'om<sup>1</sup>o<sup>1</sup>ta<sup>1</sup>x, ye yerselves. Sch.

pāmom                      tcominuk                      pomōtaxna, they ~~the~~ selves.  
Am not sure I heard  
this — I heard some  
ending.

moka'a,      xáy      hi tāra      { 'amimin  
  'akwan }

matalo, no vale nada. Both ways good.

xará' muk 'a, no gl. here.  
'a, no lo mates!'

xaráv moka' 'omoma', no lo maten Vds. On K.  
app no✓

but glibly approved.

nón'a moka' camínok, yo lo quiero matar.

xáy noy moka' camit, no lo quiero matar. Sch.

'ora' moka', tu lo quieres matar. V's — ro tense

for desiderative.

kwi'ti'riç moka', the boy lo quiere matar. Sch.

kukwi'ti'amoy, moka', = kukwi'ti'am

moka' moy, the boys want to kill it. Both ways vd.

non'a' wicmit, yo [lo] quiero.



<sup>/</sup>  
kwahōxa', colorado. Ch.

<sup>/</sup>  
haminkey xá nihavon, = kéy <sup>/</sup>  
haminxa.

onde estará mi fresada. On K. but both ways glibly given.

hakim<sup>no gl</sup> pa't. quien tomó. Sch. On K's.  
not ch.

prob. ch. a 2 here, but no i preceding.  
hinik'am hamó', cuantos son?  
~~hinik'am hamó' yakénax, cuantos están bailando.~~  
hinik'am hamó' yakénax, cuantos están bailando.

On K.



yan'aro

gl. hardening here.  
hyá'mon himí yan'aro, ya me voy ir par mi casa.  
app.ch.

nat'un 'imyáro. yáña níki'aro.  
(= de allá me voy ir par mi casa. Sch. [= I am  
going to go from L. A. to S. Diego].V'd.

miyiha', que dice? Ch. Will not approve K's miyí' —

always adds the —ha' syl.

hitāma', que es?

pāmoma', allá [?]. Did not give transl.



<sup>l</sup>  
múroma', pallá. Gave transl.

pe'éy      <sup>l</sup>  
mokín, aquel es tu casa.

'amōhe riç p̄ari, nomas te ~~xi~~ digo. On K's  
xái 'amō<sup>h</sup> herí p̄ari.  
hyá'mo nhip̄arima', ya lo dije.  
    <sup>h</sup>deleted?

non'im tciwé'ero, yo voy a decir.



Denies K's nipépin, my bodyhair. Only nipéhan, which also  
means my beard, she agrees.

Approves K's mitsi' mamahar, un poquito de zacate.

ya xáy      par, no hay agua. Does not approve K's yaxai'

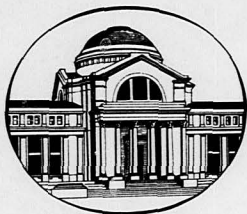
hya'      par — would not repeat the hya but it must be o.k.

hamina maxá kiki<sup>i</sup>vetam, onde están los caseros?  
 ↑ *apap. sic.*  
 Vd. redup.  
 On K's hami<sup>i</sup>na moxá kívetam?  
 Vd. pamom 'imxá, ay eatán [ans.]  
 ↑ carefully caught and impt.



End of the March to March 25, incl., period with

her.



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

JESUS JAURO 1933 RANDOM REHEARING OF  
INFORMATION FROM MONTAÑO'S NOTES GIVEN  
IN 1915 AND 1922, AND ALSO FROM OTHER  
SOURCES.



← not long  
hardly.  
wákat, rabbit boomerang. Did not  
see but heard mentioned. Knows  
the name. On K's two forms.

Jes. wáakat. Ev. same in J. Jes. has a  
s. song which tells how s. táxtá, rabbitstick,  
dis vuelta al mundo entero = sp. macana.  
made then of encinitos. But v. g. word, it  
may be dif.

g. tíuurr, arrow. = s. hunt?  
g. ne hín, my arrow.



g. 'apáytox, su arco. ne<sup>§</sup>paytox, my  
bow. páytxot, arco en general. Inpt.

nóna hütuk woróyta, vide  
el hombre.  
hütukhara 'óma<sup>ch. for all time</sup>, lo vites.  
'éhe', nóna' hütuk, si, lo vide.

Jes. noon'i hütuk woroyta, ya  
vide el hombre.  
↑ ch. was for  
1st time as  
a, not a.

noon'i hütuk Toksora, ya vide una  
mujer.

Jes. thinks hütuk-hara' shd. prob.  
be hütuk-'ara' 'óoma', ~~It was~~  
lo vites tu? Ans: 'éhe', hütukne,  
↑ here accented on 1st  
si, lo vide. Agrees to wóxa' hütuk,  
go lo vide.



maráma', aquel.

pe' é kiwi'ti', aquel muchacho.  
↑ not well heard.

nóna' hūtit, lo vide. Will  
not add aquel. On K.

Jes. noon'i hūntuk, lo vide.

later denied this

Jes. kwikwii'ti' am muchachos.

Jes. pe' é kiwi'ti'

(xarót) ese muchacho

But manéema' <sup>ch.</sup> aquel. manéema' wōroyt,  
aquel hombre.

puwán 'ixáa, Gjos está.

'ikwáa 'axaróro, aquí vas a estar

(motioning with hand for a person to stand  
yonder) & remain here, you are to stay

there. mūruma' kiwi'ti' 'ixáa, allá está el muchacho.

makín pari, quien dijo.

Jes. hakiim páare, quien dijo asína.  
Ch. ↑ long. ↑ ch., long.

ni'ók 'ipáare, mi mamá dijo (ans.).

↑ notice that he vs. this 'i-. ch. & carefully caught.  
On merely ans. ni'ók.



J. káawre', está  
atascoso.

J. hyaa'e káawromok,  
ya se atascó.

antes se atascaban mucho  
en los aguajes. there was an  
atascadero at S. Rosa where  
they got stuck bad.

Jes. The words for hard and  
heavy are not quite the same,  
he thinks, like S. words for  
little bro. & little sister are.

J. potoo', pesado,; and app.

They say the same for hard.  
Heard them say potoo' <sup>ch.</sup> e', está

duro (when they wanted to pull up  
a tree by the roots).



Jes. nináak, mi paga.

[L.R., + Cah. mentioned cac]  
Also G [Gabrielino?]  
S [Serrano?]  
R = Reyano = Luiseno]

Jes.<sup>9.</sup> nikáaka, mi abuela. For my  
my mother used to call old Hilario of  
Palm Spgs. — Hilario was Tio de Pomceno,  
Pomceno was father of Soledad,  
= F. noká' = b. nokák, = Cah. neká'.



Jes. R. no piiwi, my relation "my  
adulante." Pl. po-piiwim. Ev. means

bisabuelo, bisnieto. N. G. equiv.

8. no. kiiket = ~~no. kiiket~~ no-pilwi.

Jes. S. yuwáat, niece. = R. yín-yít.  
 = J. yuwáat, snow. agóo'in yuwáat,  
 ↑ only half long

muncha nieve, S. wóohat yuwá:t, lots  
of snow. G. 'ayóó'in yuwá:t xayna <sup>↑shortish</sup> ~~wo~~ woo,  
hay. mucha nieve en la sierra.

н. \* yuwaax ay.



Jes. R. kiiikat = S. kiiirako' = J.  
(he that long) kiiyáarot, Sp. casero.  
Is sure this J. form is right, he thinks it over  
carefully. que bien! J. pl.

kikiiyarotom foróovaya, the  
inhabitants of Soboba. = S. kiiirakom  
forónpe, J. foróovetam, Soboba <sup>people</sup>

Cah. yáyyu watpa' kiktam,  
Soboba people, lit. inhabitants of the coll.

I explain to Jes. the S. name for  
Baldy Mt. agrees heartily to S. yuwáaxaytj,  
& says it means fiene niere, la sierra que  
fiene niere, the eps. the plen. S.  
kwiri káyitj, lit. sierra pelona.

The mts. do not change, we  
people change, but the mts. son que  
viven, we are muertos (mortals) but  
the moyla, Tweepac, moomot, etc., they  
are the eternal things.

I got inf. on la pura punta,  
(at the end of the rope), what luck.  
So these things will be passed on  
ahead, when we no longer estamos,  
same as Cristo, they exist down about  
him, hay mas q. creen y otros q  
no creen. The old rocks are  
testimony for the truth of these stories.



cicu', diablo. I feel that  
the 1st syl. is long.

G. Jes. fii'fo', diablo. Ch. Final

Jes. S. 'iihayth, red paint, that was  
the vestido de los viejos for dancing.  
= R. 'éskila. Knows G. equiv. but  
forgets.

G. ne'éesen, mi pintura, my  
body painting. ne'éesen ~~kwa~~ kwaxoxa',  
mi pintura colorada.



mya 'ú' <sup>hardly any vowel here.</sup>  
 totára, vete a  
 traer la piedra! On K.  
 hute <sup>ch. forever</sup>  
 totára, mira la  
 piedra! On K.

Jes. myáa 'áu'a totaara, vete  
 a traer la piedra. Changes totá:  
 to totaara. Ch. Knows. Inf's comadre  
 here vs. 'uuro, co. fut.

Inf. is 15 yrs. older than Tesfale.

'ahúv' oroyt, doctor, hechicero  
 ↑ at first thought to be w.  
 nó n'i/woroyt 'ahúvoroyt, I  
 am doctor.



Jes.<sup>g</sup> nōoyok hīi'ki, ciendamelo,  
light my cigar for me. 'ūu'a, take it  
(as comadre hands it to Jesus). J.  
kyāa'a, tuelo.

S. 'uvitwun tāh, está nublado. 'ohó',  
yes (ans.). N. J. equiv.

Knows S. pákkit, neblina. Forgets J.  
but knows it. = R. méesmal.

J. 'akwáakin, nube, said when it is  
g. to rain.

kwináar, lodo. On K.

Approves kwináaritam for  
lodenos, word made up by me.  
Nesc. K's form for lodenos &  
nesc. the tabu.

Jes. kwináar, lodo. = S. kwinit  
= R. yoxwaala. Approves kwináaritam<sup>ch.</sup>  
↑ not e

Inf's mother said paráy<sup>m</sup> xarom,  
S.B. & V. people. & O.k.  
↑

The people that rode horses & cattle  
here were Yúntas.

S. poyán, lejos. =  
= J. pwaan, lejos. But pwaana, prob.  
really powaan, etc., ayer.



= . Jes. 8. 'ovih~~h~~etam táaxatam

# J. taraaxatam, la gente (pl.).

#

Jes. 9. honúko, antes. N.  
↑ not u.



'ohét, arena. Ch.

Jes. R. 'éxval = g. 'ohéet, sand  
not x, ch.  
Esa que está en el río. <sup>not</sup> paxáyra  
'ayóo'in 'ohéet, there is lots of sand in the river.  
'ohéera, en la arena.

sosyót, <sup>or</sup> estrellas. On κ.  
Initial s strikes my ear as  
quite sharp - heard several times.

Jes. thinks g. fu'ram, <sup>as suggestion.</sup> for R. say  
fu'lam, stars. s. h'utfa', star; pl. h'um.  
There is a thing like a harp that revolves  
around the north star, & they point at the

s. humáhumath is a star  
s. humáhumahútf, a star is named  
thus  
means sale y se mete, sale y se mete,  
sale y se mete, that is what  
they call humáhumath, in  
composition humáhumahútf.



wakók, lluvia. ch. On Feb.

1915.

Jes. <sup>n'í?</sup> yáa y wakók, ya está lloviendo.  
yáa' wakóro, ya va a llover.

not very long.  
tá'ur, truenos. On Feb. 1915.

Jes. J. Taa'ur, truenos.

g. 'agfóokin, su paleta.  
Ev. 'agfóokinna, lea Paleta. = l.  
'áfoka'.

g. 'amíaan, his arm.



g. ninéev, my foot.  
ninéevya, loc. O.k.

kwáarkwarayemuk, es blitzgt.  
At first did not recall this  
word. On Feb. 1915. Pretty carefully  
heard.

Jes. repeats -itto; never heard.



(1)

and fiifovet is the rincón  
 where Corona was. El diablo robó  
 un muchacha a su mamá. The  
 little boy was crying in the jacal of his  
 mother, & the devil begot the boy, at the  
 door, saying kiyáa', & took it away,  
 the devil took the boy for & there he was  
 creandolo at fiifovet. He hung the  
 little girl in a R. xépec (cradle) from  
 an aliso & was beating seeds for & her. The  
 girl thought he was her father. He pounded  
 chia with moco but the girl ate it. One  
 day the topo dió consejo al muchacho,  
 "he is giving you moco, -s fiifo', no es  
 gente, ~~no~~ es no es gente, better you  
 leave; see that smoke, you'd better  
 go where the your father & mother are,  
 the boy went, toward the smoke. The devil  
 arrived & ~~ed~~ not find the boy,  
 & was mad, hunting it, & saw the  
 topo & luego said: You were the

(2)

one that did this. He hit at him,  
 kicked  
 & the gopher went in & came out  
 of another hole, & so did several  
 times. Then the

Then the devil took potukma to  
 adivinar which direction he had  
 gone in. He threw it north, coria  
 la batea y se caiba, ~~se~~ & so  
 in all the directions, till he threw it  
 in <sup>in direction</sup> he had gone kwiteimik direction.  
 then the batea kept going. The people  
 had a lambraia like a fiesta, the  
 muchacho was inside the house &  
 left his son, & "no hay nada"  
 & the devil went dando vuelta a la casa,  
 then calentaban una piedra  
 youta, & then they said: Bueno  
 te vamos a dar tu hijo, abre la



It is a rock that stands up; Mariano, son of the singer Roberto, pointed it out to inf. from distance & said that was the rock that his father mentioned in his songs.

ounds like it means en su bolsa R. pokūn, su bolsa, su saco.

(3)

Boca, de su boca meter tu hijo en tu boca, then they put the stone in his mouth, & aa aa, devil hollered, and the devil went circling & kept kicking the boy & killed him. ∴ all the rincón de esta el pueblo de corona = fiifuya. Inf heart

mentioned fiifuya, wá'pe (rd. = wapa), later <sup>said</sup> there ~~are~~ are 2 places called similarly, wá'pa (n. of Riverside), and wá'pe, this side of Riverside where they gathered water. pokūn marya, a stone east of Corona (Roberto has mention of it in his songs). 2 miles from Corona, a rock, not on a hill, on a plain, on e. side of rd. that goes from Corona to Riverside. Says wá'pe is a place this side of Riverside

N. crow's house hill at Cotton.

N. Int. name of Agua Mansa, but it is included in the hill and plain.

wa'áatfava', S. Bern. Vejo.  
= g. wa'áafya. mission here. ay es una torabon for toros. sp. the  
tókupa', Redlands, Pueblo

hugúuva', a place pabajo de Redlands where there is a spg. of water.

S. wiháava = S. Jacinto Nuevo. - an am. named Hyúnt put the town there. He killed a man & so he lost his store & everything. He killed a boy when trying to kill his clerk. They took him to S. Diego & he got free but it cost him \$40,000. He lost his licence & all his property. And 2 yrs. later his own Toro (the chagito kind) killed him while he was milking. 'éé he' 'éhe, 'ééhe' porá' (rd. = yes, asina es).



S. 'atfáawupa', una loma, estaban  
quebrando piedras allí, like they do the  
cement hill in Edton, ~~the~~ quarrying stones,  
mg. crow's house. That hill is mentioned  
in songs, when the dunder came migrating  
these names were put, places on the  
se sentaron, and estaban. The  
pokúnmaya is a place this side  
(toward Soboba) from this crow place.

Yes. xáanutfaan <sup>renamed it</sup> ~~(sp.) called it~~ aguaje de las gansas  
side of Soboba Hspgs. Soboba  
Hspgs. spot is 'iiva', & the dunder  
that lived there 'iivayam.



Once Inf. saw Taakwic in  
Lake View. He se sienta ala pura  
cumbre de la loma (the hill near  
Bernasconi spgs.). Inf. was in a buggy with  
a woman

Cuando sale el sol en la mañana  
se mira como una ventana de  
vidrio, y dicen que eso es el mirado  
de Taakwic.

Now Taakwic only gets spirits of  
people who are about to die, estos espíritos  
que ya andan afuera, & Taakwic no  
longer kills live or strong people.

jes. I tell him He plen amukupiavit.  
prob. x.

Thinks it is 'amú' kupyan, + that it  
mentions las narices, for 'amúxpe'  
= tu nariz.



half long.  
ch.  
wa'piyavit, plcn. On Feb. 1915. I felt quite sure of the

gl. before the p.

Jes. knows well the location & name.  
calls the people wá'pa v. tom. Call the  
place in Serrano wá'pa'. <sup>lvs., splendid</sup> g. loc.

Ep. kúnda mo vet, kún kamoya  
(rd.). Antes habia muchos berendos allí,  
& we saw them when we went to the  
trasquila.  
H. \* kúuriga.

nikwár, mi sobaco. On Feb. 1915.

Jes. nikwáarr, mi sobaco. Loc.  
↑ as in Eng. bit.  
nikwaanya.



nipéhan, my bodyhair.    nikwar    'apéhan, my armpit hair.

g. 'akúun, his sack. agrees that  
g. ~~to~~ may be: plen. 'akúunmoya.

g. wa'áatfya, S. Bernardino Viejo  
(eh.). Thinks it mentions guata, for there  
was lots of water, there may antes.  
= Eah. wátcifpa

Yes. They used to holler to the women  
when the festa was over: háa táriy,  
but inf. ev. does not want to say what  
it means, Hollered it here at Póbo  
Never knew what meant.

hard to hear here? Is present  
nixo[r]nan, mi panza.

g. nixóonon, my belly. 400.  
nixóononya. 'axóonon yoo'iiT,  
es panzón.  
ni pwaan, mi cabeza.



N. <sup>\*</sup>potar a wot fer penis.

ni'én , mi hueso.

g. ni'ée'en, mi hueso.

hojít, ardilla. On Feb. 1915.

Jes. ch. xonjít, ardilla.  
↑ not h  
xonjít 'akiin, cuera de ardilla.

tāhúr, ~~xxx~~ culebra. (agrees it is topera). On Feb. 1915.

Kw.  
Jes. táaxon, pl. vó. tatáaxon,  
culebra. Understands it is gen. word for  
culebra. When I ask s. equiv., gives s.  
hónta, víbora. s. fúxta, Topera.  
s. paxá, aquel otro culebro ligero.



G. f'oot, v'ibaa. = R. f' ~~aa~~ oow'ot.  
↑ not ow in G.

Jes. s. p'aaaw'ot = R. m'ee'ka'f.  
N. G. = red rsn. w'd. tr. f'oot  
kwax'ooxa'.

l.

= R. laxwalxwic

ca. It has like milk in its eyes. R. name  
means apagado, no muy buena la  
vista. Inf ed. tr. l. h'ont'a

howá' wav<sup>et</sup>

= sin vista, no q. no tiene vista.

When asked how to say llinó, suggests:

g. 'atfóotfon yaxá', no tiene  
ojos.

xay wofáa'ax, no mira, no tiene vista.



hurúvar, romerillo. Imp't. Va.

G. horúvar, romerillo.

There is romero here too, inf. has  
cured horses with it. = R. fánmaykat,  
mg. having many gorduras, manteca.  
Very impt. for Boscana. A good med.  
for calentura - make tea with sugar &  
lie down & sweat much.

Junupa = R. húlva (place of romerillo)

= S. húlva xpa' = G. (kw.) húlva

From G. húlva, romerillo, a moment  
later he corrected it to húlva. It was  
the medicine of inf's mother, she cured  
inf's eyes with it. Very impt. — knows  
them all well.



teinúy, chiquito. Not polywog. On K.

S. pák-warit, polywog. N. G. Le va  
Jolien zapo despues.

kwá'áro, zapo. Recalls well.

Jes. kwá'no', sapo. Vd. Pl. vd.  
kwa kwá'no'am  
↑not o.  
almost lenyish a, followed by '.



← longish.

hūkat, sauco. On K.

'asuwín, its flower. hūkata 'asuwín, flor de sauco.

g. hūkat, sauco. Kw.

hūkat 'asuwín, flor de sauco. Is buena  
medicina y buena tambien we used to  
drink it as tea.

← short?

mānit, toloache. On Feb. 1915.

g. māanet, toloache. = S. 20.

saxát, sauz.

R. ~~g~~. faxat = J. faxáat. Distinguished  
↑ short, not even half long.  
for ever. Vs that J in J. hay una beta  
unas pake vaya despacio.

sevér, aliso.

J. fevérr, aliso. = R. f<sub>i</sub>vérl.  
= s. havérl.



not out all.  
túvár, alamo.

g. tóvár, alamo. Kw.

tómtcar, encino. Thinks robe is same. Ch.

g. Tómtcar, a kind of encino  
that there is lots of at Azusa. — allá  
en rafin faga.

R. wə'áasal, encino. = G.

wə'áasarr, encino = P. wí'hotf.  
↑cl.

wiy, bellota.

G. wíy, atole de bellota. Possibly wíy  
= R. wíwíe = S. wíitf.

But kwáarr, bellota (not yet  
made into atole, entero. The tree also is  
called kwáarr.



paſíy, chia.

But <sup>1</sup>pacínut, the otra chia que crece mas grande. Va.

G. paſíy or paſíiy, chia.  
= S. páa hēnāt, ch.<sup>o</sup>

But paſíinot = R. palnet,  
another chia sp.

There is another kind called  
R. tolúul = S. hūntſſſſ, = chia  
mas grande. Thinks this must be G.  
paſíinot.

impure, possibly <sup>o</sup>.  
tūvūciy, chichequelite. Va.

G. tōvūnfiy, chichiquelite.  
My mother mentioned it much. Untan  
la quijada with ~~the~~ the pounded green  
leaves of this + de ay to pican. ~~my~~ and  
semina verde despues. G. pa'ēssēn, his  
pintura. = R. patoorfaron ca.

Silvestiana, mother of nicomadre  
Sleka, had a medita tattooed on cheek bone  
of each cheek with this. My father had a  
tato like a letra on the inside of his  
left forearm, his skin looked white there,  
or we admired it when boys.



longish all right.  
pa'ur, salvia. Vd.

g. páa'orr, salvia. = ~~?~~  
gáafel. = s. xáaxotf. inf.  
                    ↑ x but not strong.  
at the seed - made pinole of it like chia.

cóomat, guatamate. Ch. knows well. Vd.

g. fóomat surely. Never heard  
but surely thus with oo. s. x'ipxotf.  
The viejos sacaban las lumbres  
antes with it.



R. mórwa~~x~~pic, guatemote. Repeats  
sic. 'áakol perfectly after me but ~.  
totally. N. G. = s. 'íp<sup>h</sup>xotf.

Knows K. nágwot, mangle. N. G.

wehé'      paka', dos reales.  
                    longish.  
                    ch.

y. wehéé' páaká', 2 bits. Rev.  
↑ not short

Nesc. towalpi' of her own 1915 notes.

Jes. n. Repeats towálpí' perfectly.



kwítí'      <sup>longish</sup>  
tācpi', pobre muchacho.

Jes. n. but small, tāafp?.

Nesc. cacomites.

Jes. there are cacomites here in the hills.  
We used to eat them when children.

S. tōox~~h~~otfaam, cacomites.

S. hūttfatf, another kind of cacomites,  
tiene mas cabecita than the other kind. N. g.

hi'u'pra' 'ikwáruma', lotraes pacá! On K.

G. he'úu'a 'ikwáaroma<sup>ch.</sup> Tralo  
pacá, N.-pra-

G. póo<sup>ch.</sup> 'ikwáaroma<sup>ch.</sup> same pacá,  
hand it here!

R. táykway, hand it here!

yaxáy', no hay.

won'í', si hay.

G. yaxáy', no hay nada.

G. yaxáy' hitáa<sup>ling</sup>, no hay nada.

G. woon' 'ii', si hay. wóo, hay.

R. yáawax kítca', no hay nada.

= I. róo'wango kítame', no hay nada.



nōn'im      ciraw'ax, <sup>ch.</sup> estoy hablando. On K.

noon'im <sup>ch.</sup> fii'zo'anmok, ya estoy  
hallowd.

nóon'i firáw'ro, yo-voy hablar.

fináw'a, habla.

~~Gezeichnet für~~

yáa'ne firáw'ax, ya hablé.

G. ne fii no' en, ni idioma = R. noteela.  
ne fii no' enya, en ni idioma.

'acūnga, adentro. On K. knows well.

G. 'afūnnga xāa, adentro esta  
= R. pofūnnga 'auk ca.

<sup>↓</sup>  
mūro', allá.  
↑ not o

G. mūuro', allá.  
G. 'ikwāa, ayi. Only way he knows, lit.  
aquí.  
G. kīnga 'afūnnga xāa, esta  
adentro de la casa.



hami'ám xa, onde está? On K.

Kw. Eh. g. hamii'ám xáa, onde está?

'áuvon not a, I think.  
'ixá, está afuera. (ans.).

Ch. (ans). g. 'áuvon' i xáa, afuera está. Ok.  
↑ = e.



pámo'xa <sup>ch.</sup> kiya, está en la casa.

G. páamo' xaa kexaa, allí está  
 (= allí,  
 en la casa.  
 G. páamo' 'ixaa kiyaa 'afuunya,  
 allí está adentro de la casa. Sent. v.

with a rock. pii'a, throw!  
 noon'i mokáanax totaasar, yo lo maté  
 con la piedra. N. "nay."

nóna' mokáanax <sup>pára</sup> woci'a, I killed the dog. On K.  
 nóna' mokáanax <sup>ch. app.</sup> nitcu'rar, yo lo maté con mi jara.  
 On K.  
 totarat nay mokanax, --- con la piedra.  
 caca.

G. nóona' <sup>ch.</sup> mokáanax <sup>pára</sup> wofii'a,  
 yo maté aquel perro. Kw. páara =  
 aquel (obj.). But obj. pe'ée wofii', aquel  
 perro (subj.).

G. miyihra' mokáanax, como  
 lo matates?  
 G. nóona' mokáanax ne hūurarr,  
 I killed him with mis jaras.  
 G. noon'e mohunk ne hūurarr,  
 yo lo tiré con mi jara.  
 G. noon'i piik totaasar, I threw at him



'ayó'in      'óhet, lots of sand.

hyá'mo      yo'óyt      mwar, ya es grande la luna. On K.

J. yáa'mo      yo'óyt      mwar,  
ya está grande la luna.

g. púyni xáa, está lleno.  
yáa'i ~~púyni~~ púyni xáa, ya está lleno.  
púynok, ya se llenó.

tová'ar, el mundo. Ch.

nón'im xa 'ikwá tová'ar (?), estoy en el mundo.

On K. I could not be sure of last word.

Kw. g. to'ráayarr. It is a word  
that comes in the songs. Kw. but n. the mg.

S. puyú' toovt, todo el mundo,  
lit. toda la tierra. g. surely 'owée  
'oovt, toda la tierra.

agrees to to'ráarr, equal to  
S. toovt, but is not at all sure, &  
knows to'ráayarr with final -rr.



pet, camino.

pét<sup>y</sup>a, en el camino.

G. péet = R. pét, ~~en~~ camino.  
uses. péeya in both languages.

<sup>↓</sup>  
mūhut, tecolote.

G. mūhut, tecolote, Kw.

'iitan' i me méexan mok,

hitāa, fi fiinan mok, el coyote esta avisando  
<sup>this word ca.</sup>  
alguna cosa, esta hablando.

teañér , lechuza.

g. tñamíern, ~~le~~ lechuza. Kw.

tó<sup>h</sup>cáwt, águila. Also vd. pácawt (!) Also agrees to

'ácawüt ca.

g. 'afáwt, águila. Only pl. is  
'afawt o m. Loc. 'afáwya, en la águila.  
□ pa fáwt.



g. pakii'fari, garilon pollero, =  
s. pak'ya'tf.

'óna' hamá cícu' tu eres diablo también. On K.

g. 'óo'a hamíaa fíifo'<sup>ch.</sup> tu  
<sup>tu m</sup> también eres diablo. Used cuando  
alegando.

g. myáa fíifo'yo'aro, vete  
al infierno! Kw. <sup>no v here.</sup>

g. fíifo'veto, <sup>uno que es del</sup> infierno. Kw.  
<sup>carefully caught.</sup>  
+ imp. But first gave it as hell & then converted it to this.

But g. fíifo'yo'ya, ~~used~~ el infierno.  
<sup>ch.</sup>

nóon'i wofáa'ax fíifo'vete, estoy  
mirando el infierno.



g. hún'arok, está enojado.

g. pē'ēx woióyt hún'arok, aquel  
hombre está enojado.

g. hún'arok móomot, está enojado el mar.  
Notice word order. But móomot'ē hún'arok,  
same mg. N. how to say maldito. ↑ev. = V. 'an

g. xáy tēhóovet, maháy táaxat,  
he is not good, es mala gente.

hiyá'mo picáx támet, ya salió el sol. On K.



yáay héeTkomok táamet,  
ya esta arriba el sol.

yáay hetéekxaa táamet, ya  
esta arriba el sol. <sup>↑ long</sup>

yáay ~~tomii~~ve, ya es media  
dia, it is already noon.



h. 'orá' táam~~et~~ et  
hawmkoy, & ya está metiendo el sol.  
g. yáay <sup>no' - sic.</sup> & pakóono táam~~et~~,  
ya se va a meter el sol.  
g. yáay pakóok, ya se metió.

g. yáay yoviiromok, ya es  
tarde. (e.g. said now at 5:30 p.m.)  
also vñ. yáay táam~~et~~ yoviiromok.  
But yáay 'aawmkomok, ya está  
oscuro, it is already dark.  
yáay yáw'ke, ya es noche.  
g. moyóokmok namáak~~et~~ yáw'ke

murió a media noche  
g. yáw'ke <sup>says this sent. is straight without - ya.</sup> noniínok, (el tecolote)  
anda de noche. <sup>this sent. is o.k.</sup> táameya noniínok,  
anda de día (last suggested but he approves), but  
táameya does not satisfy him.  
g. noniín'arr yáw'ke, andariego  
de noche. Vñ.

g. 'oée táam~~et~~ noniínok,  
todos los días anda. xay <sup>hitaa</sup> ho'éerok,  
<sup>táam~~et~~</sup> waráak noniínok, xay hitaa máynok,  
el no trabaja, no ~~me~~ anda de día, no hace nada.



yáa'mo pahíinok, ya está  
amaneciendo.

nekwáaxa', derecho. píet  
nekwáaxa', camino derecho. ~~target~~  
chueca. waráak nóomkewe',  
no mas está doblado, chueco

sent.

g. pēfāax tokóor nekíive,

la mujer salió de mi casa. I nhd. it and  
asked him if nikivra or nikivve, & said once ~~nikivve~~ nikivve,  
& repeated it and ut. it began this a is reduced in sandhi; but ch.  
all doubt. hamii pa a pe faax, de onde salites?  
Kw. & shows abl. is - pa.  
no ✓

hamiina laxaa, unde estas?  
nekiina nexaa, estoy en mi casa.

like a cow. Span. given by me for translation.

9. Mimama nunca decia vaca, or any  
\* low. form, used only 'aaq' arot.



hiteukpi', tuerto.

G. hē tŋúxpe', tuerto.  
hē tŋúxpe' 'atŋóotŋon, está tuerto su  
ojo. I ask if G. call fruit or seed  
'atŋóotŋon, & he says no, but the G. R. use  
'atŋóotŋon, & he says no, but the G. R. use  
popúe, & G. do not. S. 'ápputŋ, its fruit,  
its semilla. G. use 'apúutŋin,  
its fruit, its seed. santiíya  
'apúutŋin, 'agóo'in 'apúutŋin,  
mancha su fruta, su semilla.

hami'ro <sup>prob. ch.</sup> 'amí, par onde vas?

hami'ro 'amí 'óma', par onde van vds?

G. hamiiro 'amii, par onde vas?  
↑ not so.

G. hamiiro

G. 'omóoma' hamiiro 'am yáax,  
par onde van ustedes? But 'óoma', tu.

G. yáay myáax tarúaxat, ya se  
fueron la gente. Kw.

múunotŋe' mii

'iyóo moma' paféek'aro, pallá  
vamos pallá para S. Fernando.



nōn'im ki xayve, vengo de la sierra.  
↑ possibly - neā - bothers me.

nōn'iki 'amōhi, yo vengo, no mas. On K.

nōna' wíeminuk miyá tokóra, yo quiero esta mujer.  
↑ ch. several times.

On K.

J. nōon'i kīi xayve, vengo de  
la sierra. ↑ can put no m here, pu.

J. 'amóohē, aajo.

~~amóohē~~ ne-fefiino'anmok, aajo  
estoy hablando.

J. nōona' 'o'ímenok  
meyáa tokóra, yo quiero a

esta mujer.  
menéé' tokóor xayne 'o'ímenok, ella no me  
quiere a mí.

pāmo'im

totókram, women. On K. Sch. and impt.  
↑ ch.

for pl. formation.

pāamo totóokorom, ↑ short but does  
not disappear.  
↑ no -im here.

aquellas mujeres. E.g. if we see  
them 2 blks. away.

R. 'ivim fufgalom, estas  
mujeres. = g.

g. menéé' tokóor

: Now vs. momóoma', aquellos.  
He tries meméema', menéema', but  
cannot be sure. Tried long.



{ 'ahókin totá, la piedra está seca.  
pavár'itotá, la piedra está mojada.

Notice that Fel. in two repeatings always inserted 'i  
in the 2nd sent. and did not insert it in the first sent.,  
though K. has it in the first sent. (p. 19 of K. notes.)

J. 'ahóokin ~~en~~ totáa, está  
seca la piedra.

J. paváam, mojado.  
& yáa' nɛ paváanonk, ya me mojé.

G. nóon'ɛ páararr, tengo sed.

G. 'óoma' 'apáararr, tu  
siene sed?

G. menée'ɛ ~~este~~ páararr, este  
hombre siene sed.

G. 'eyóomore' páararr,  
we are thirsty.

G. 'omooma' 'ampáararom,  
ustedes sienen sed. ↑ also given as 'om-  
ustedes sienen sed.

N. aquellos sienen sed.  
I. 'áam, aquellos. I. páahpamem,  
they are thirsty. No ~~rembers~~ remembers  
momóoma, aquellos, ellos.



tōvixar, — será when one is dancing. Half knows

only.

J. m.

ch. for all ages, forever, forever.  
texawt̃ya, plcn. knows well.

J. prefers Texawt̃ to \*teháawt̃.  
Longish all right.  
Loc. t̃exáaw̃ya. N. Rancho del  
Cuervo. N. g. for 'iikat̃.



<sup>not u.</sup>  
topá'ya, plen.

I pronounced this plen. to her just this way but she approves and knows well app.

J. Repeats topá'ya perfectly. It reminds him of R. topal, mortero.

M. \*topáarr. My mother siempre decia tokwí'if, mortero. S. do.  
↑ not q short.

But now remembers S. páahot, mortero.

tokwí'ifya, en el mortero. — habia hopper baskets stuck basket on with bread, & thinks páahot may be hopper mortar.  
M. q. for taakwic, n. & B. xulyit.

húmaliwoya, says that she does not know but vs. that this

is surely o.k.

Inf. guesses homáalewo rather than \*húmaliwo



ch.  
pako', entra!

g. pakóo, entra!  
pakóo kenáa'aro, entra  
a la casa! come into the house.  
yaa' e 'otfóo', está haciendo frío.  
ch.

mokáaro ney miney woróyt, este hombre se va a  
matar. On K's minéic woróit neic mokáaro, of same mg.

f. mokáaro ney menéel'  
woróyt,



'oyí', almeagre. knows well.

~~hí'chíit~~

h. 'ínhaat, red paint. = g. 'oyíi'

Kw. I think I remembered  
'ohíit, red paint in some dialect, that  
he gave me a few days ago.

ne'taax nòo 'e fáy-ro netfóofonja,

'oyíi' tarr, me voy a pintar <sup>= face, eye</sup>  
<sub>2 mgs.</sub>

con almagre la cara.

'oyíi' ya, the ranch. 'oyíi' vetam,  
the inhabitants. Does not approve <sup>↑ ch.</sup>  
'oyíi' petam.

hopéy'a motáx, pintate tu solo. = l's.

N. \*hopée'a

g. hokée'a tfáavya,  
secalo en la lumbre (tu pãno).

g. hopéeka', puntoso,  
sharp-pointed (e.g. a needle is  
thus).



totáy      pima', es piedra esa.

G. pe'ée<sup>£</sup> totaa, esa- piedra.  
N. \*pemáa'      ↑ no -'

nixáwt, mi reda. knows well.

G. nexa<sup>a</sup>wk, mi nieta.  
N. \*nexawt, agrees that ~~xaw~~  
xáawt may be o.k. for ~~the~~ R. 'íikaT  
& that nexáaw might be ~~no~~  
no'íika.



↓  
ninávon, mi fresada.

J. neháavon, mi fresada.  
J. haró'ot, fresada. <sup>no h, viz. says</sup>  
J. wóotke'a nepálh)  
neháavontarr, <sup>= conmigo,</sup> <sup>encima de mí.</sup> <sup>= R.,</sup> <sup>nooto</sup> <sup>Tapame</sup>  
con mi fresada, obj.  
neháavono, mi fresada.

R. monáa no'éc, he  
~~conmigo~~ <sup>al va.</sup>  
is coming with me. Also vv.

R. 'ataaxman, with the  
people.

R. noná'man, with my  
father.

mené'í mii  
netfóora, este va junto  
conmigo, Very impt.  
nenáat 'atfóora mii,  
el va ~~con~~ junto con mi padre.



nipáxon, mi cuchillo.

J. nɛ páaxon, mi cuchillo.  
. páaxot, cuchillo.

G. hópéeka, ~~tiene~~ punta,  
es puntoso.

tokwíc, mortero. No —ar.

J. tokwíf, mortero.  
N. ~~g~~ pass.



J. peráa'a, machuca!  
(en el mortero).

nikwá'in, mi comida.

J. ~~no~~íi', mi comida.  
N. ~~how~~<sup>R.</sup> taakwic cō mean  
"eater."  
J. kwa'ii'an taráaxatno,  
eater of people.



myáro n'i kwa'áro, ya me voy a comer.

ni'íkuk kimáro kwa'aro, mi hijo va venir a comer.

End.

J. myáaron'e kwa'áaro, ya  
me voy a comer.

J. hyaa'ne myáaro kwa'áaro,  
ya voy a comer.

J. kemáa kwa'áa, ven  
come.

J. hyaa'ne kwa'áaro, (#'eyóamo  
(ma'),  
vaos a comer.

J. hyaa'e Tomilve, ya es  
medio día.

J. ne'ííkok ~~re~~ kemaaro  
kwa'aro, mi hijo va venir a comer.

Jes. on Fel.



S. h'ik-yatf, otiga = R. lakicla.  
Thinks J. is fikii'fin. Is sure it is  
something like this.

J. n'oon, piyóok  
ayer zo llegné.

pwáana,  
ayer. et.  
forever.

Teofila is g. to have a Jahoovit,  
locally called waidance, tomorrow  
night is going around visiting Jesus &  
the other mayores.

g. patuma, pasado mañana. v.d.



g. Hamíinko 'apeyóok, como  
elegates?

hamíipa peyóok de onde llegates?

s. say no 'áaya, r. say no púa'aya,  
my rattle.

Once at Pichanga, Tefilo Pa spoke  
to old Leon, who had spent his boyhood at  
g. & talked g. well, & Leon answered & in  
g. & Tefilo ed. not understood.

g. metee ma', ahora.  
metee ni m'yaaro yaang'aro, ahora  
↑ ch.  
me voy para L.A.  
fiifon'aro myáa, vete al infierno!  
↑ half long only  
myá, vete! (mahiiro  
kimáa 'ikwáaromáa) vete  
parachá pronto!



tjáavot kwa'íi'ar, comedor  
de lumbre. = k. kut kwa'íi'wrt. lupt.  
kwa'áax'i, está comiendo.

yáamoxi kwa'áaro moteema'  
vamos a comer, ch. 3 for  
ever.

káw kwa'áaro, vaminos a comer.

~~ka~~ hungi'y, carne para asar.

But there is another word for carne ev.

luf's mother said hungi'y. means carne asado.

hungáa'a, 'asado!

meteema'

yakée'ero <sup>Te.</sup> fahóovet

yáwke, vamos a bailar fahóovet a la  
noche. Superfect sent.

J. yakéenax, está bailando.

J. yaké'a, baila.

J. yakéen'ar, bailador.

↑  
ch' n' forever. syllabizes  
ya-kéen-'ar.

Jes. never heard táataviam, tigr.

M. morning sun etym. J. tavôo, paulo.

J. p'oo 'ikwáaroma', truelo pacá.



J. Tooma m'uruma, tiralo  
pallá, kuter says it shd be:  
toom m'uruma.

Rebécá here, daughter of inf's  
primo Tomás, is still living here. Tomas  
was inf's paxá' when inf was capt. here  
at Bobba, & so he sends adsto to  
notify Rebeca that Teofilo is g. to  
dance tonight. ~~all~~ all Teofilo's relations  
are dead.

Jes. knows R. ya'íkat, ~~can~~ & tis. it  
convictador. F. ya'olowot, I am g.  
to convictar. S. kúhanam, llawalo,  
but this will not work for this mg.  
S. toohaw, orisalo! But there is another  
S. word surely, that inf. cannot remember.



J. debé' porá', yes. Inf. cannot  
explain the 2<sup>nd</sup> word, but it ~~is~~ ~~the~~ all  
goes together & means smthg like si señor.

Jes. knows coiml, umpire in peon, well.  
N. lud. equiv. means coiml en el juego -  
como juez. Cannot recall S. equiv.



They anciently played *pam* here de a  
ano, no de a *cuatro* <sup>as they do now,</sup> & covered the  
sticks with *bateo* to hide them.

*hobanbana*

Mr. Perez's sister knows  
only two words in J.:

*to vaxaró, sientate!*

*hamíro'ami, onde  
vas?* (or does it mean *de onde vienes?*)

Jes. rhg. *yáthoo, sientate!* Thinks  
*taróoxaróo* is a word, & thinks it means  
*estate quieto!* *'ikwáa'axáa'óoma,*  
*estás aquí tú? hamíro'ami, paronde vas?*  
*yáan'aronem yáaro, me voy para L. A.*  
↑  
syld. -ne-! *splendid. -ne-*



Mrs. <sup>Perez's</sup> ~~elderly~~ sister says that  
Pedro montaña (Felicitá's son), Mrs. Lugarda  
Hunter, Mrs. Mary Miller (at Santa  
Anita street, by the garage) and Rosa  
Hughes (lives next to Hunters) are  
all related and live by Hunters, and  
her brother thinks that they might get  
together and remember some words.

Jes. 'aváxa xamók,  
how is your mother? Old  
man at S. Gabriel sheep shearing  
asked Jes. this. It was 30  
yrs. ago.

Jes. ~hg. 'aváxaxáa móok,  
como está tu mamá. tixóorko xáa,  
está buena (ans.).



J. noonə wii kək, yo estoy chupando.

To'ákwé, the highest mt. at Cahuilla.  
when the nube se siente arriba de la cumbre  
de esa sierra, it means para agua (rain).  
This is the R. name. Thinks de Cahs. call  
it 'te le ya'.

J. nixáyn, mi sangre. moxáyn, tu  
sangre.

Lot. the place. Tosé. mur  
is mentioned in J. songs.



G. 'oyóoya, la salina. 'oyóorētam,  
its inhabitants. at first said  
'oyóorētam and later ~~some~~  
he gave it and it correct. also  
approves 'oyóora, and  
'oyóoravētam, the people.

~~to~~ taróo 'oyóora, echale sal  
(al guisado)!

R. pomūtēre, its tip. (of tree,  
hill, stick) = S. 'ahūva. = G. 'atfūn. loc.  
R. potōwla, its butt ~~x~~ <sup>'atfūn. loc.</sup>  
S. 'afūnfo, its root = G. 'awiiwen.

cosa. g. nekúuk me', mi taste, mi  
'akúuk me', his tastes.

g. paráy no'a gáarr, dale  
agua, give water to the horse,  
water the horse



g. 'ohéet, sand. Rhō. Kot  
'ohét = R. 'éxval.

g. mi'iha motuwáanyan, como  
↑not x ↑short but prob. a  
es tu nombre. @ netuwáanyan manwél,  
mi nombre es Manuel.



g. 'ayóó~~en~~ 'afowíin, lots  
of flowers tiene. cannot give absr.

g. yáa' ~~e~~ fúyyok, ya está  
floreciendo, it is blooming.

hamíinkope 'omóoma'

néem komoro, cuando van a  
volver ustedes?

~~g~~ xáyne hyóonax h<sup>et</sup>áa,  
yo no sé nada. not x.



G. taaxat 'ahyoonot,  
person sábia, wise person.

Pl. 'ahihirom. Ch.

= R. 'ayál'kotom.

ser. noon taffánk'ny ko', I am g. to play  
this game. Ev. & surely g. noon t'atándero,  
(vd. with this metathesis).

There were 2 stones (just any  
stone will do). One takes the 8 split carrizos  
in one hand and one hit the bottom  
of the grasped bunch several times against  
the stone and then with a much harder  
hit hit them against the stone and at the  
same moment let them fall desparados  
to one side of the stone.

'oro 'oro 'oro 'oro 'oro 'oro  
IX. mg. of this word. shouted as one was  
tattán tattán they  
making his throw.

50 palitos clavados (inf. n. how many  
palitos pero muchos).

O stone

(not sure if one  
stone or 2)  
O stone

the markers were 52 palitos mas largos  
qtos than the rest, clavados in the same row  
as the other palitos clavados.

Si lo pega (if one hits the exact stick  
where the ~~the~~ sayo's marker stick is clavado,  
the sayo has to begin all over again. Otherwise  
the one who gets to the end of the row 1st, wins.



Cah. call horse páafukot,  
lit. big deer, just as I call whale  
páakelut<sup>h</sup>. I. corresponding form  
wd. be páah<sup>not n.</sup>kat, ciervol grande;  
from hokáht, venado. J. surely  
páafokot.

J. sa'áa'an, his Horn.



g. 'a'áa 'a-otom, cattle. Means  
horned. Lit. ramados. pa kú' 'áa'arot,  
one cow or bull.

g. fii'a, meate! ~~yaa~~  
g. yáa' mone fii'no, voy a mean.  
g. nifii'n, mi orina, my piss, <sup>↑</sup>sic. ~~meado~~.  
g. fii'iy, meado.  
Also not aspirated, prob.  
not aspd.  
g. fii'ar, my mean.  
Possibly fii'aret, meadera. <sup>↑</sup>sic. ~~also~~  
vs meadero.



G. 'aw yoo' en, su cagada.  
↑ that sylb. - 'en

G. 'aw yoo' eno kwa'áax, conio his  
↑ note this acc. kwa'áax  
cagada. G. new yoo' eno, mi cagada, el conio.

G. noon' i wi yoo' no, go voy a cagar.  
↑ ch. forever

G. wi yoo' a, caga!

G. we yoo' era, cagada, dung.

G. we yoo' an, cagador.

we yoo' anon, cagadores.  
↑ not a

R. fá' lac, shit house, cagadero.

Thinks after long thought we yoo' a ret,  
cagadero. Possibly very impt.

R. tényalac ca, remedio. G.

G. fyée' a, curalo! metee'

fyée' a, con este (that I hold in my hand)  
curalo!



trung

ask  
R. n'oon' o'ées g'ee lowot ca,  
voy a ir contigo. But 'ati' anax, to  
take a trip, not to go for good.  
g. myáaro, ~~to go~~ will go for good

hétko (overheard <sup>g.</sup> word).

weh'ee pre ~~weh'ee~~ mii los dos los  
vamos ir, let's you & I go together.

te hóovkoy, está bueno (ans)

g. met'ee' ne n'ee mkomoro, ahorita  
voy a volver, I will come back at once.

g. yáa' ~~no~~ ne myáaro ne kiin'aro,  
ya me voy para mi casa.

g. 'ikwaa' ne myáaro san  
Jacinto'ano, aquí vamos voy ir para l.).

'h'urumimihungiy, ~~trayame~~  
voy a traer carne.

g. náavot, tuna, nopal. = l.  
náavta'



g. 'amúurr, quiote. S.  
'umóŋ, quiote. = R. panáal,  
panáa'al.

S. kóttif, to Tatemar. = R. kóttic.  
S. Toonox, tatéma!

g. xamée'a, entienalo!  
'ohéetarr xamée'a, entienalo con arena!



1155

Jes. has heard the story of bewitching  
woyóot only from the Cahs. The woyóot  
cagó adentro del mar, & the zapo trago  
su cagada. But never heard anything  
more than the death of woyóot here.  
and from that come all the song telling  
how woyóot was turning paga y paca  
& got no relief.

Cah. wáxatcel, zapo, <sup>poisoned</sup>  
woyóot. = S. waxáatát. and when  
I ask G. equiv. does not hesitate a  
moment in giving kwáá'no'.

<sup>cah. name</sup> kwáá'no' = no - prob. kwá'no'.  
an old <sup>1</sup>Joachim ~~said~~ told his myth to  
inf.

short a but longish effort.

G. ch. & fáfá'hvim = S.  
↑ ch. fuwen  
páahavim = R. fowó'tcom. G.  
fáfá'hvim is exactly the equiv. of  
R. fowó'tcom, & the S. say in the  
pl. pa páahavim.

that v.

This G. word is nothing but  
the pl. of fáhóoret! Very impt.  
Note that word is not -vetom but -vém.  
just as pl. of Ser. páaharet.



S. pík-wam, black berries. Sing.  
pík-wat. Son moras del campo. Has seen  
them, but never saw them growing wild.

I discussed with him carefully  
the reconstruction of \*kwa'owarr, <sup>7</sup>  
he agrees heartily that this is better  
than \*kwáa'owarr.



J. Kokóomkarom = R. Tomáamkatcom.  
Knows as tbn. Ling. Kokóomkar.

Adolfo remembers that he heard his  
grandmother say that there were other people  
who lived was allá de San Gabriel  
who talked J. but a little different,  
Barbareños y Tulareños, who had  
dif. kind of J. but she c<sup>d</sup>. ev. understand them.  
She was a pura Gabrielina.



gaxiino

g. noon'x yuu'xiio, ya voy a tocar  
[syld. noon-'x  
↑ as in bed

tiolin o campana.

\* naxáa xwaa, yuu'x naxmaa  
↑ long  
campana, oyelo! estan tocando la campana.

naxáagwaa tehóvko, oyelo bien!  
vs. the word yuu'x naxmaa also as  
yuu'x nax, when the object does not follow.

yáa' more myáano, ya los vamos ir.



J. 'iitarr, coyote.

Thinks 'e'iitarom, pl., rather  
than \*'et'iitarom. Does not  
like \*'et'iitam.

J. kwa'iivet, comida. But  
nenii', mi comida. Only form.



N. rirya - tried for  
10 minutes.

J. xoxáatoknoy, estoy  
triciendo.



Once at the trasquila at  
Moreno, José Maria Guarujos,  
his son José, & inf. Torayo

Jesus Alfalfa (his real R.  
name was Jesús Xarrija) <sup>were playing peon</sup> and

Jua. was praying & then at end  
of the prayer (crossing himself) <sup>ely poniendo la cruz en la frente</sup> he

slapped his hands together &  
shot. <sup>They</sup> said <sup>next day at the corral</sup> this  
is a game of puros padres, <sup>cd n. where they came from.</sup> They

spoke of it as being "en misa".  
José spoke of his father being  
el obispo. ~~the~~ the next day. Los

padres estaban pujando muy  
bonito, but Jua. lost the game  
in spite of his praying.

Adolfo tells me that the old  
chds. said a north wind was a  
sign there was g. to be rain.



← ch., not r  
J. mariimbef (ch. many  
times), lo mismo, = R. páy'wef.

means lo mismo, parecido  
lo mismo. = S. háwko pētf.

J. totáa mariimbef,  
lo mismo q. una piedra, parece  
piedra.

Jenasio ~~se~~ was a puro  
senhiseño here & he told  
stories & sang songs, inf. heard him  
once, that badger said that  
Tolmol was very near below us  
that he had had his hand  
blackened by touching it. Badger wanted  
that people should die.



Adolfo tells good story of how a  
mt. sheep strayed into the Banning mts;  
& was promptly killed by the lads,  
& acc. to Ind. religion they had  
to put the batea & make a jahóovet.

They did this, & game commissioners  
having heard of the killing came to the  
dance thinking to get the ~~deer~~ sheep, but  
the lads had not brought it out &  
the commissioners cd. not find it.

The sheep was stolen by another Indian  
while the fiesta was going on & was  
taken way down below. and the meat  
skin had been removed & buried, as  
prescribed by Ind. religion, & someone dug it  
up, knowing that it was valuable.  
We must never rest, but work on,

whether we are at gusto or not as inf.  
is not agusto. here and Sunday, & the descanso  
general mayor, is death that is ahead of all of us.  
The paratom are the vestido del  
mundo, to make the world pretty, and  
~~see~~ Jes. vs. this last sentence.

Victor meza, nephew of Sr Juan  
Sotelo Calac (he calls him his uncle  
Sotelo) zeigt mir um Bull Durham  
sack mit einem Pfeilgerademacher-  
stein aus serpentin, sahnefarbig, mit  
einem Querzangjita, darin. Er sagte mir  
dass ich ein bisschen abkratzen sollte mit  
dem fingernagel, und ich habe den Staub  
auf meiner Palme gestellt und dann  
in die Palme eingerieben, und es  
verschwand gänzlich! Victor told me  
to do it. He had a little tobacco in the  
sack. The sack is called the stone's  
batea. This is the stone that he had called  
not the night before. Der Stein war  
etwa 2 Zoll lang, und glatt  
von handling.

In another Bull Durham sack together  
with a little tobacco was a little piece  
of friable almost graphite-gray  
colored stone  $\frac{3}{4}$ " diameter, which



(2)

consisted of nothing but flakes or scales, perhaps  $\frac{1}{16}$ " long, of bright shiny appearance. The rock was very soft and just touching it or scratching it a little made it scale off. Victor scratched a few flakes of it into the palm of my hand and they glittered there. Ich habe sie behalten sollen!

Together with this rock was a water worn pebble of pinkish cream color, 1" long,  $\frac{1}{4}$ " thick,  $\frac{3}{4}$ " wide, quite hard and smooth-surfaced. I touched it with my tongue - it had no salty taste. Es war nicht was ich hätte noch nehmen sollen, nach der Beschreibung Josk's.

Adolfo says that Taakwic used to be frequently seen, now seldom. The light used to be seen at Taakwic peak & at the same time ~~at~~ it reached over to Bernasconi Peak and simultaneous rumbling was heard there.



J. Taam IT, sun. ch. breier.  
S. Taamyat.  
Tch.

S. hū'ts, star. N. J. \* fu'ot  
X. fū'la.

g. mwa:rr, moon,  
↑longish.

g. wvfi', pend. 'ayoo'in  
wvfi'um, many dogs.  
1 = om.



g. 'iitarr, coyote.  
i'i'tarr om, pl.

'ayó. 'in

Este idioma g. es idioma mas  
mayor, yo creo. lo cantan en todos  
los cantos.

When I ask po'ya', island name.  
thinks I say koyáarr & sings a song  
mentioning koyávit. He sings the song to  
me. Inpt.

g. húunarr, oso. Kw.  
'agoo'in huhúunarr, pl.



pl. J fukát, deer. 'ayoo'in fufukát,

g. ṭsinúhu' fukát, venadito  
chiquito.



N. húnarr koy íitarr, Gea & eoy.  
But knows húnarr hama' íitarr. Says  
hama' means oho.

J. noná·xwinuk nooma'  
muíiruk'i, estoy oyento tu palabra,  
= yo te entiendo tu palabra o idioma.  
naxá·kwa' íafíiruk'i, oye his  
palabra!

mané', aquel.

xayni naxwá·kwa'i, no lo oyí.

firaw'a, habla!

nóon'im íííirawnuk, yo  
estoy hablando.  
'omóoma' íííirawnuk, ustedes están  
hablando.

Leoti

(fúuk'i)

noon'i íuwííminuk) yo quiero.

wiikro, chupar.

noon'i wiikfuminuk, yo quiero chupar.



IV. "Bona". Mariana, a pariente  
of inf's mother's relation, was married  
to El gigante, a R., inf thinks. The couple  
had an orange ranch at J. Mariana  
was meztiza, pero hablaba la idioma.  
She was once down here.

Tomám kwitvum, arribenos. R.  
call R. + us S. This. Takes in Tulareños.  
J. are called Tománxamavum.  
But Kwimkwitvum, easterners,



Inf's grandmother said that the newly  
created people went to and a sale el  
sol, & then they returned to this  
country & it was then that they  
settled them & gave them their languages.

But never heard where people were  
created, Heard people were brotando  
de la tierra, se hicieron gente, & ice  
un canto. all arrived here with  
one solo idioma, & here they got  
to talking differently, & we cd. no  
longer understand themselves. Inf.

imagines q. is the primer idioma,  
porque en todas cosas siempre entra  
el q.

there is a mt near Pala onde  
se escaparon la gente called  
Katukto. there is another hill  
near Hemet called xáva, which  
also has ashes on top, & the viejo  
Roberto sang songs of it, saying  
that deer & human footprints were  
on its top.

Inf. goes on & sings a R.  
song with many words saying  
dolor el venado porque se  
murio su raiz el wuyóot.  
pi'muxa ca. is higher word than  
takway'ax, but of same mg.

there is a song which says  
tukumit pi'mukvul =  
la noche es la muerte (for  
the night nos va a matar).



sings another song which says:  
onde vamos a escapar de la muerte—  
no hay.

mitéik <sup>onde hay</sup> i-rak  
mitéik <sup>onde hay</sup> f<sup>compo</sup> wéelak?

and those who did not want  
to die went to sleep.

Never heard Kwa<sup>a</sup>nuan or  
'igo-hariv...



Here the people beg

kíwric 'atáxvic for good seeds  
= l. móomit <sup>t=god.</sup> póonát. Same mg.  
Porq. nosotros no vamos a minar  
a Dios & nunca vamos a  
hablar con el nunca.

And the earth & esp. the  
hills & la sierra are fowóo'ic,  
pl. fowóo'iteom, & all the  
songs have to mention these.  
In l. páahavit it is the  
same as fowóo'ic.

Inf. was once capt. here.  
& told the boys they shd. not  
gamble on Xmas - better wait  
till new years, & they got mad at  
inf. for saying this. the juv came to inf. &  
said they were q. to do it anyway.

En la madrugada vino  
tumbos y mató media docena  
de viejas. - 6 mujeres. They  
dug them out of the ruins. Can  
give details - ~~on inf. 156~~ them  
son obras del Señor



I. náarugutſ, temblor. ~~shag~~  
g. ʔóoxos Vgáytuk, se está  
menando la tierra, = Here is an  
earthquake.

N. He 7 bros. & sisters story.  
Knows only that S. Ifukit  
is a capt. grande que tiene  
mucho poder, the capitana =  
náamehaatſ, fem. equivalent.

N. \* ʔóóxam, +  
\* paráavit. Tied well,



rs. Taa x kwa', a kind of  
religious officer. J. says the same,  
paxá' is also used in the  
3 languages - paxá' =  
polices en la religion.

J. huná:rr, Tejon, Vd.  
But húnarr, bear.  
But S. húnat, bear;  
S. húnaret, Tejon.



g. tukinut, leon. Wf.  
y. tukut. = s. ~~tekkut~~  
tukwut, but s. tukwutlawot,  
leon.

When I ask a kamú, gives  
P. laváaxot = g. to váarr,  
= s. wamát



J. Lervén, aliso. ~~aliso~~  
= R. Lervén, ~~aliso~~

R. Laxat = J.  
Laxat (desacis)  
S. Timoteo = Laxana.  
Inellpor made them extinct.  
S. harutj, aliso.



thinks J. may say  
wat.

J. we'áa farr,  
ensino = S. wi' hutf.



thiffiinavro'am, blancos.  
g. fahóovkewe',  
uspeloso. ch. & very imp't.

S. xáyko'gam, blancos.  
means they came & applies  
to whites & mexs.

It gives S. móomona'tf  
when forced to give S. equivalent  
to R. momyaxwic, Americano.

Mr. ~~Abba~~ Perez's sister  
says that José Fish was a real  
g. Indian, who talked g. and knew  
much. He died about 1900.

Jes. gabriel kíyynl ca. was  
an ind. at Banning | Cah. for fish.



Jes: The tree grafted produces  
later the best fruit, & so race here  
mixed Black & white, will be best-  
inf. looks like ~~the~~ al otro lado del  
mar, the blind. For how will they  
have people go naked again, and  
the authorities will protect the duds.  
like they do a fruit tree or anything —  
all is property, so the duds. are safe  
as all things are, if anybody mistreats  
the duds., that person will be punished

(1)  
Jes. J. wáa'at, guata. They  
machucan it de noche, no de dia,  
duds. at Tedland (= <sup>s.</sup> tokkopa' = R.  
tokónya, the ra. at Tedlands), lots  
of <sup>s.</sup> tokkot, alamillo = R. tokónot  
= g. toráafamora, inf. thinks, after  
considerable thought.

g. toráan, álamo. They pounded the  
guata en mortero de piedra de noche,  
& then they took a big cora & echaron  
poca agua, & lo iban aplastando as you  
make cake dough, fill basket full,  
& they then leave it, & it turns hard  
like a loaf of bread. They broke it up  
in pieces & threw the pieces to the  
crowd, along with piñones, & duds. fought  
in seizing the things thrown.



S. kuppi'ahit, islay.

They do not toast or cook the quata at all. They pick it, dry it in the sun, & then pound it at night for it tiene como trementina & gets gummy if pounded de dia, but at night it is cool, so it will be sticky. Then it is fixed in basket, wholly uncooked, & hardens, he n. how long they let it stand, and break it.

But another way is to boil the fresh quata berries in water, & eat merely boiled.

g. yayáame', embustero.

'eráxpo' yayáame', viejo embustero.

toxú' yayáame', vieja embustera.



Teofilo came here saying: el  
sol ya se fue patras, & it have been  
sick & the house goes to his house, &  
when he comes back ya va haber cosecha,  
vale mas poner la batea siempre,  
ya por eso ponen esta limosna al mundo  
fowoo'ic ca., & dance & put it for  
3 nights. paahavet-fowoo'ic,  
teagitenjic — all these are una sola  
palabra, he vs.

wit 'iyakko is a word used by  
3 or 4 tribes here, he vs. and this  
word was 1st used in Temecula. There was  
no sun, & it was at Temecula que  
de repente alembro el sol & as it  
flashed, all the people exclaimed  
wit 'iyakko. Sun went back to  
sky. The fuerza del sol mató al coyote.  
all this is in songs that Halberto sang  
here. "wa'hu" the coy. exclaimed when  
he was about to die by force of the sun.  
wit 'iyakko or palabra muy grande  
respetando al mundo, y soplan parriba  
then se perdió el sol, & Tce-xéemal  
went to hunt it, & subió parriba, & said:  
"ay esta onde nació." (= tenét op 'aawé  
potcoxxvuna). and the people sent  
it to the sky again. all this inf. gathered from the  
songs of Halberto. Hal. has a song that mentions all the  
rayos del sol while the sun himself is quieto  
& muy lejos está el sol.



Des. tamáyawot = s.  
náaro yotf = mother earth, & ese es  
que tiembla — uuuuuuu — mata  
gente (referring to earthquake).

J. yawáyno, creelo, believe it.



g. mo'áarr, tus piojos.  
mo mo'áarr, piojos, ~~xi náarr~~  
ayóolin ni'áarr, tengo muchos piojos.  
Cannot give non-poss.

g. kwa'iivit

hyáa' more. kwa'áaro, ya ramos a  
comes.

kwa'áa mahiiko, come pronto!

kwa'ii'an, es comelon.

yáa póhnok, ya te alenates?



J. 'áwvūya, afuera.

Jes. Joom wáatf, abril. This is the month that tiene flores. From S. 'áffo, flor. N. g. form for flower - thinks it is 'a foon after careful thought.

Jes. Jekwaa móor, Mayo. Means cuando ya se estan dando las siembras, como madurando, asina. But these month names are only half understood.

Jes. nónyot is from nónyo = R. nónyix, for one walks around, for in this month people walk around.



R. teat, lechuza. = S. fúmpet.  
= G. tlaméern.

G. mánhut, lecolote.  
= S. mún'ta' = R. munta.  
En ese ~~caso~~ canto de la patada siempre  
no falta el munta, for the Tceeyat  
are made of it.

S. 'atfá'wa' = R. potcéeyat  
= G. 'a'áwkan. lupt.

'ayóo'in 'atáaxya 'apeehan,  
owl has lots of down on body.



'apeeharot, barón. Once up. was  
trasquilando en Temeula. a German  
with a beard arrived on horseback. He talked  
good R. (el hablaba bien en Sanluiseno).  
He came into the corral & talked to us.  
Had a close beard. Said Carrajo,  
son mis compañeros, and I thought they  
were of the desert. He was a Ger.  
named 'ame (phon.) & was brought up at  
Pala. He had some juncos along  
calling the bunch of juncos that he had  
under his arm no máa fava. Says I.  
equiv. wd be ~~no máa fava~~. no máe'en  
= no máa fava. Inept. nihín fwaan,  
mi juncos.

g. 'awée'en, azúcar. also 'awée'e.  
'ayóo'in wóo 'awée'en, hay  
nuncha azúcar. also vs. 'awee'e  
instead of last word.



G. 'oyōga, la beta, la mina,  
nde hay mucha sal. Gives these words  
when I ask how to say en la sal.  
H. how to say salty. But the best  
salt is the ~~sea~~ best salt for the land  
put it here.

'afuun, his heart. R. say  
'afuun, es verdad, Jose Miranda here was  
muy embustero. A mex. said 'afuun  
'afuun, Bonifacio, 'afuun, = es verdad,  
Bonifacio, que es muy embustero.



Jes. kamínhu', chapito, cortito.  
Kamínhu' wəróyt, chapito hombre.

'o. yóor, sal. 'o. yóor, en la  
salina. also <sup>suggests</sup> ~~thinks~~ 'o. yóor, un lugar  
que tiene sal.



Domingo mestizo, a Baseo, was  
in charge of

taróo'a, ponlo! 'ataariyaya is  
from this.

When last "Tejautya", says he thinks  
Lehas heard: Teixátaya!

Teofilo is 15 yrs. younger than inf.  
paa is a Pichanga ~~now~~ apolativo.  
Mateo Paa, old capt. of Pichanga, lived  
with mother of Teofilo Paa, named  
maria H. Jesús. Teofilo's father was some body  
when his mother was unmarried, but later his  
mother married Mateo by church & hence the  
surname. Teofilo's father was José Antonio  
karíut, lit. grulla. Hay dos clases de  
grulla. Teofilo's father was inf's relation.

Gab.

Afan

xayx, mt. But xay', no!

Afan

g. nóna' hùtuk totá:ra  
hopé:ini, yo víde la piedra  
pintada. This shows that g.  
totá is also a word.



A Jan

nawáttí, white.

On Kewen notes.

Hal ārawātai,  
white. Look up.

Adam thinks G.  
hwáyyat, white.  
On Hale.

The above is ev.  
the R. word for white  
hwáyyahout.  
↑ not x

Hale arawātai  
white, w<sup>t</sup> be ~~more~~ trustworthier  
to follow.

A Jan

Reus ~~day~~ ni-má'pín,  
~~but~~ my nose. On Acú.  
t<sup>rit</sup>.



A Jan

~~ni~~ ni-má·p In, my nost.

\*má·p In, nost.

[on ~~the~~ Kewen notes]

A Jan has heard chief

pathways in I:

to my ~~g~~ air and to my á·rat.

the 2nd of these 2 form

is

Afan

nemán, my  
tshoit  
hand or arm.

Afan

saxáma<sup>et</sup>, ev. an  
↑ the <sup>et</sup> is elided  
out of here

inhabitant of Verdugos.

On Kewen notes.



A Jan

pó', lit. aquel.

pó''op, aquel es.

= wanál, aquel.

wanállor, aquel es.

Cah. tú-mawif, relig.

= R. tú-mawif, relig. The

2 langs. have the word

exactly the same. N. G.

Afan

g tót

n; hín

;'

totá,

~~the~~ Afan says this means:

this is my rock. Based  
on the Jauru notes.

Afan

g

g. tava. Tfr, earth, ground,

ranch. Says he rem.



As regards singularity or plural form of ~~adopted~~ a name, the map should determine.

Two seastacks and one island are ~~named~~ termed on all maps by a singular designation: Outer Seal Rock (off ~~point~~ St. George, Del Norte County, California) and Richardson Rock ~~off~~ (off San Miguel Island, Santa Barbara County, California), but in each of these instances, there is also a smaller, nameless ~~rock~~ rock near the more prominent named one, and we have followed <sup>practicality</sup> in adopting in this paper the <sup>plural</sup> nomenclatures Outer Seal Rocks, Richardson Rocks, respectively, <sup>careful study</sup> demanding these plurals.

Afan:

When I ask Afan just after he gave its name as R. term for point, if he wd say ~~in R. of an estero~~ in R. of an estero its brago. He says no, they wd say of an

estero pá·la po gó·ya g,  
lit. stillwater. <sup>↑ deep</sup> <sup>↑ deep.</sup>

= Cah. pá·l ~~ph~~ púnnera',  
or better still ~~ph~~ Cah.

pá·l ték lowana'. R.  
<sup>↑ shallow</sup>

pá·la po má· = Cah.  
<sup>↑ long</sup>

pá·l hémma'. But these last 2 ways are sr. not so natural a way.



Afan

mómmat means the

ocean, not a lake, but

San Francisco Bay is also

be called mómmat. Afan denies  
that mómmat means lake, but Eng., Span. Santos, etc., used it  
also of any salty water & it be called

in Cah. pál séttaxout,

salty water, Sp. agua salada.

E.g. the Cahs. wd call Salton

sea pál séttaxout, & this

term is also be used of the ocean.

= R. pá'la 'éymowof.

Afan rems that water in g. is

pá'zfr. and Jph. rems. ~~the~~ g. 'ayó'n,  
salt. But roán n. how to form in g. salty water.

Afan looking in his new  
Sp. dict. tide = la marea.  
↑accented

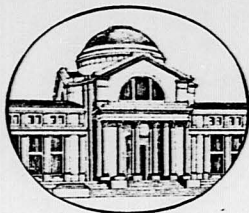
I ask about la mareada, &  
Afan says that some ed. say this.

Está mareado = he is  
seasick. Afan prefers el mar  
to la mar, the ocean, but has  
heard both.



Afan  
they call a point of land  
projecting into the ocean  
pomúvz, lit. its nose.  
Glibly vs.

Afan vs. that though the  
word for island sounds as if it  
means in the middle of the  
ocean, the Indians had no idea  
of the vast extent of the  
ocean westward and the term  
merely means amid the water.



National Museum of Natural History · Smithsonian Institution  
WASHINGTON, D.C. 20560 ·

THE SOURCE CITED ON THE FOLLOWING PAGE  
IS HORATIO HALE, ETHNOGRAPHY AND PHIL-  
OLOGY. UNITED STATES EXPLORING EXPEDI-  
TION...VOL. 6 (1846).

nōx, my boat

tgomix, our boat

[Hale, Sjc. voc. Ethnography and Philology, p. 567].

Adan

g. tfo' mīx, ours.

g. do' mīx, it is of g.



Adan thinks that the  
Tobikhar quoted by  
Barrow must be the  
name of the place of  
St. Gabriel.

Adan vs. that he thinks  
that a g. w. say  
'ašú:švma', ~~but~~ Azusa.  
I tell Adan that the word has  
k in it before the 2nd s, and  
Adan says it might be  
\*ašúkšvma'. Adan n.

A Jan.

Campo Aleman is the  
old name for Anaheim.

A Jan

xvru'pa = jump<sup>a</sup>,  
a place w. of Riverside, A Jan  
tells me that it is identical  
with, or near to, Agua Mansa,  
A Jan vs. that so is P.  
lang. & A Jan n. the mg. of  
the place.



Adam

Adan remembers that the  
J. says táa<sup>↑</sup>fat, person.  
The J. pl. is ev.  
táa<sup>↑</sup>hatom.

Adan Gradellino rem's that  
 an old woman once told  
 Adan in G. Silvestre  
 mom's he, g. ev. has no & series!  
 Silvestre died  
 Adan caught on right away  
 what she meant. It does not  
 mean he is dead but he died on  
 he has died. But Cal. says  
 muk-e, he died. <sup>some dig + univen + then say this.</sup>  
 nemuk-e, I died. <sup>then say this.</sup>  
 possibly & <sup>Ich., as in</sup>  
<sup>Eng. met</sup>  
~~Adan, I am dying, me estoy muriendo.~~  
~~by a monkey. ne'ne me da,~~  
~~I am dying, me estoy muriendo.~~

Adan:

J. momoo' kē, he  
↑ not i

died. In J. he comes  
before the R. Rems.

= Cah. mūk-'e,

he died.

Adan rem. J.

woroyt. ch. & kur. Dpl. woroytom.  
← glibly proud by

= J. tōtōiinet, Adan  
goes on to v. 2 days later again  
reverts to tōtōiinet - wavers. N. Spl.  
Adan has actually heard

nōon woroyt, soy hombre.  
Tch possibly \*tōtōiinetom.

Adan. rhg. May 18, 1945, says  
positively that man = J. tōtōiinet,  
& n. any dif. in mg. betw. this word & J.  
woroyt. N. how to form pl. of tōtōiinet.  
Some J. words have a pl. in  
-vaytam, but the above do not have.



Adam. says he heard lots of  
Gabrielino from his mother, ~~as~~ but <sup>he</sup>  
only understand some of it, not much.  
Adam ss. that G. + Serrano are  
about the same. (Kroeber makes out  
that the Serr. & the G. are  
2 very dif. langs.)

Adam G. tota ii net,  
man. the rem. & vs. this word.

g. 100'won, no hay  
nada. San rem. this g. word

Rems g. táa & at, person.  
↑ long.

San actually rem. the above word.



Adan rem. g.

hoom ~~ok~~ut, bueno!

↑ exactly as fire,  
not \* - kot. = almost  
not u - kòt.

= R. loovidap, bueno!  
↑ not e

= 'ah. sattcama, bueno!  
↑ no final -h.

no alif.

Adan actually rem. the above word.

Adan

Adan rem. - a g. word

'ono'atfi which is much used  
in <sup>talk</sup> g. which Adan thinks  
means big.

Adam

The G. word for fish  
is kɪyú·n, 2 syls., practically  
the same as in R., only that  
R. says kɪyú·l, fish. But  
Cah. kɪyyɔl, fish.

Adam thinks that he can  
rem. the G. word for devil  
as sɪ'su.



adan

G. 'erá·xpo', old-man.  
adan knows this word well.  
Pl. prob. 'erá·xpom.

\*  
Cah. náxxa love, old-man.

= R. na·án mal.

I appeal to adan to think  
of a G. word with ~~sc~~ a  
sibilant in it. adan thinks long

& sees 2: G. nó·n šovóyt,  
I am cold. = Cah.

netfi táxxalga, tengo frío  
= R. nó·n šovól·xamik.

-G. šovót, winter.

Both of these have s in ~~a~~ G.

= Cah. tá·miva, winter.

= R. šovó·yah, winter.

↑ faint, but adan  
says it is present.

A Jan

g. woróyt, a man.

Rems.

R. súkat, deer.

= Cah. súkkat — the  
Cah. makes it sharp and  
short.

A Jan n. g. for deer  
But guesses it to be  
súkkat — the same as Cah.  
↑ probably shd be ?



Adan guesses J. on Kr.

\* ne-púvuhon, my shoulder,  
Some words are entirely dif.  
Adan on rhg. n but thinks  
of Cah. púwaxwac,  
that med.-man who dances.  
n65.

Adan Mar. 24 44

guesses ~~me~~ J. ~~me-t-sottson~~,  
my eyes. N. the word & n.  
any etym. Adan agrees  
that the consonant is t-s,  
and though last night Adan  
agreed that the penult vowel  
was long, now following  
Kr. he agrees it is short.



Adan:

no ✓

✱ pom-tóyva <sup>no ✓</sup> w<sup>d</sup> mean  
where the people used to grind  
their seeds on the rocks. ✱  
po-tóyva, where he or she  
grinds. team-tóyva, our  
grinding. the noun has to  
have some possessional prefixed

[Harrington's Chinigchinich ... (1933)]

Adan on Chin. book 116  
rem. that he used to hear

horúura, yo <sup>pienso</sup>  
<sup>lon nlg.</sup> <sup>vs.</sup> that this word <sup>is in Gabrielino</sup>  
yo pienso que sí. N. hursúray.

~~Adan on Chin. book 116~~  
My mat grandmother talked G.  
and when she talked Cahu. she  
w<sup>d</sup> say horúura, so horúura,  
yo pienso que sí, is patently,  
adan vs. a G. word.



acc. to Strong, p. 20,  
the ~~the~~ Serrano word for  
ceremonial-mat is muunte.

In ~~it~~ it are wrapped & kept  
ceremonial objects. the  
Serrano word for the  
sacred feathers kept in such  
a mat is muunte.

How <sup>is</sup> ~~are~~ the doubled  
of the above words  
to be interpreted?

Taylor gives the name of  
San Gabriel as Toriscanga

(p. 114). A San never heard  
this. No etym. prefers

\*tooviskaya

\*tooviskaya.

[p. 14,  
California  
Farmer  
13:12  
May 11, 1860.]

But Cah. n<sup>ess</sup>on, my heart.  
'éssun, your heart. h<sup>ess</sup>un, his heart.  
tém<sup>o</sup>anem, 'ém<sup>o</sup>anem, hém<sup>o</sup>anem,  
our hearts      your hearts      their hearts.

= R. n<sup>os</sup>úun, 'osúun,  
posúun, team<sup>o</sup>úun<sup>o</sup>m,  
'om<sup>o</sup>úunom, pom<sup>o</sup>úunom.

G. possibly \*ne<sup>o</sup>úun, less.  
probably \*ne-lúun (?). (Adan n. totally.

Adan has heard the plan.  
R. s<sup>ii</sup>s<sup>o</sup>'yah. Knows that it  
is a plan. down the Santa Ana River  
somewhere. R. calls devil toowic,  
Cah. calls devil téw<sup>o</sup>lavel, but  
Adan can not get the locatives  
of these.



\* siiso but admitted that my mem. of final 'i' is doubtless correct. The word reminds him of siisic, wine.

Adan:

G. certainly has s as one of its sounds, for ~~the word~~ Adam actually heard in G. ~~siiso~~ but never knew what it means. But from what I tell him, it is ev. the G. equivalent of R. toowie (= syls. always, and 2 syls. plainly in the R songs) = Cah. téwla vel (ch). adding -yah, Adan invariably makes it as a plen. ~~siiso~~ in the Corosa region that I tell him about: ~~siiso~~ yah. ~~siiso~~ yah. The Cah. proncn of this wd. ~~siiso~~ yah. Adan at times approved the Cah. keeps the vowel long.

only the last is ev. correct.

Adan has actually heard them say in R. \*'asúu, sayah, so this must be the form and the 'a-, ev. his, wd show that this name is Serv. or more probably G. language. No mg. When I ask from dim memory if this word means ~~grandmother~~ grandmother, says there is no similar word in R. of that mg. But that there might be in G. Adan actually heard the above, and does not think the name has a -k-, but I shd look up Kn.



Adan thinks the g. word for  
house was ~~\*piti~~ rather than  
my suggested \*liiy, which  
last he cannot even pronounce.  
But the g. notes will show.

Adan

Pems g. kwená.ɾ, mud.  
We used to have great fights  
with mud. We'd be in the River  
& not have any clothes on.  
The mud stings when it hits you,  
esp. on the face or forehead.



R. Soboba Dialect

Karúntom, <sup>wild geese (they fly in a V)  
they pass from the s to the north  
sing. Karúnt. in about May</sup>

they used to call Teófilo  
there at Soboba Teófilo

Karúnt. He used to talk

G. good. Or may  
Karúnt be G for 'áalo K'lon?

at any rate Karúnt,  
wild goose, an equiv. well known to inf.  
is in use in Soboba Dialect.

= Cah. ~~Wassattem~~  
Karúnt, Cah. Karúntem, pl.  
[used for r]

A San remes J.

móomot, lake. This  
is practically the same  
as San Luiseno.

Very imp't.

Alan thinks that he  
rem. that the J. said  
kut for fire, but is not  
quite sure.

A Jan kw. J. ró'wan,  
no hay, no hay nada.  
also kah. sáawa & a, no hay.  
= R. yáawa & ap.



Adan guesses J.

~~Wagat, Wad, Wad, Wad~~

\*kwiti, ← no word-final h.  
child, baby;

pl. ~~kwiti~~ \*kwitim.

G. R. kikaat, child,

baby, = Cah. kiyyat,

child, baby

[used for Age-Sex]

Adan:

J. tonáhtat, black.  
Remembers well.

= R. yováttahont  
[not a nor u.]

= Cah. túllixif, black.

The Desert Cahilla dialect says  
túlnixif, black.



Afan:

Remembers J.

ne-nánnay, my ear.

Cah. says ne-náaf-'a,  
my ear.

Adan

ch.  
Ku. J.  $\dot{s}i'sv\eta a'$ ,  
~~hell~~ hell, = K. tólmvot,  
hell = Cah. tēlonekif,  
hell.



Adan:

J. yəwáːr =  
↑ Adan thinks that this  
is long.

(= R. wám'kif =  
Cah. wám'kif, also Cah.

gíyínif).

Afan

Thinks he can remember  
that J. hayúnvatom,  
any string (= R. hayúnvat,  
any string).

A Jan guesses J.

nó.x, boat.

For the expression  
see boat in J. a Jan

gives R. no-mi.x, my  
boat on Hale.

[exc. R. boat].

A Jan

Agrees that J. is  
perhaps the same as R.  
ná.vot.



Adan

Thinks J. pet, trail,  
the same as R. pet, trail.

A Fan

Guesses J. xay, no!  
(compare R. xay, no.)

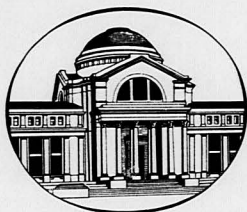
A San has a dim memory  
that the G. word for lejos  
is something like \*wá'y.  
(R. wá'm, lejos, but Cah.  
páppe, lejos).

A San  
When I try to get  
the G. for R. páanyawil,  
he thinks that the G. say  
\*piavet for water-baby.



Adan rem. J. pukúh, 1.  
Rems. that this word has  
final -h, while J.  
wehe, 2, has no  
final ~~h~~ h. But Adan tells  
me that Cah. with, 2, and  
P. weh, 2, both have final h.

Adan rem. J. wehe, 2.  
Has no final -h, Adan  
tells me.



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

THE FOLLOWING REFERENCE IS TO C. F.

VOEGELIN, TÚBATULABAL GRAMMAR.

UNIVERSITY OF CALIFORNIA PUBLICATIONS

IN AMERICAN ARCHAEOLOGY AND ETHNOLOGY

34:2:55-190.



Adan thinks J. is paa hi <sup>no -h.</sup>  
a mere guess  
Voeg Tüb 178: pa'i, 3.

Adan rem. as I ask him  
about serr. hawkup, /,  
that J. says haw,  
pos enal modo. (  
= R. mita'a hanneruk,  
how?  
= Cab. mexxenuk, how?)

Adan rem. & when I  
discuss serv. háw kup, /  
that g. kup, how (e.g.  
in how did he come?)

~~R. mitea' a háw kup, how?~~  
↑ not

~~cah. méppenuk, come?~~  
↑ not  
not i

~~R. wasá', y. = cah.~~

~~I find, adan says.~~

~~write new adan wholly vs.~~

↑ no ch

~~that there is no final -h,~~

~~but just -o. Adan is not~~

sure of the g. And Adan

n. Voeg Tüb. "na' na' u," y.



G. \*rukúpay<sup>ve</sup>, ?

G. guesses ~~pá'aye~~  
on the like for 9, but  
knows that the 1st syl  
of this word must be the  
word for 3.

Alan  
J. wehípayre, 8.

Cah. <sup>o</sup>sámmat, grass.  
= R. <sup>o</sup>sá-mot, grass. N.  
low Cupeños, serranos,  
gabrielinos call grass.



lah. né 'en - <sup>gah</sup> ~~hitta~~ ~~Chalbu~~  
long  
yo voy a ~~hablar~~.

R. nó·n el telá'ya,  
I spoke.

R. -il means I did  
speak - past tense.

R. nó·n qáy  
té·telá lowot, I'm not going  
to speak But

nó·n qáy telá'ax lowot  
R. 'ómop ot lá' 'e ppim·g,  
you have to speak.

I ask Adam what the  
G. nó·n±'m is with the G. fut.  
Adam says it must be the same  
as R. -el.

R. nó·n telá'ax lowot, yo  
voy ~~hablar~~ hablar.

R. nó·n telá'ax lowot  
no-telá'ax lowot

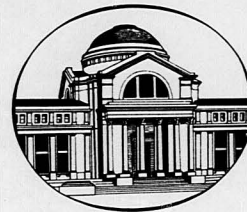
Cah. Kille'

hem-küttä/-nax, & lit.  
no han de. hablar

}



## Song Texts



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

IN THIS SECTION, "PHOND" INDICATES  
SONGS SUNG INTO A RECORDING MACHINE.  
THE MEANING OF "SUF WORDS" HAS NOT  
BEEN ESTABLISHED. IT MAY BE AN  
ABBREVIATION FOR "WORDS SUFFICIENTLY  
HEARD," ANOTHER EXPRESSION USED WITH  
THE SONGS.



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

SONGS SUNG INTO A RECORDING MACHINE  
IN 1933 BY JESUS JAURO



Jes. J. Songs. Phond.

J. 14 and J. mention wit 'iyakko.  
Hard to hear from Jes. if. yákkor or 'iyákko.

J. 1. 1st Song para sotta el magavot.  
Vic. says this is nokwaan cycle.

Jes. páanaa kenóshoo  
" " = R. noon xaa' páala  
ch. vic.

páa raa raa kée no  
this line <sup>alone</sup> has dif. rattling.  
only comes on the first occurrence of this line.  
ho móonta 'ahii kay no n in song.

moómota 'ahii kay (this line with 1st word 3 syls).

kwiinini yamíinok  
Those kwiinini

páa raa raa kée no

kwiinini yamíinok  
kwiinini yamíinok  
kwiinini yamíinok

páanaa raa (end).



Sup. words, phond.

J.2. 2nd undoing mágavot song.

nóotaa noohóo

Pr. nóotan, yo ~~seré~~ seré

hamiita noohóo

Pr. nóotan hami, quien soy?  
yo quien soy.

nóota noohóo

hamiita noohón

Vuelta:

tomóomoy táa háa

Pr. tomóomoyta, it is  
trabajoso, duro.  
= S. m'kugna =  
no se, a lower word  
of same mg.

nóota noohóo

complete working thus far.  
hamiita

(along toward the end of this song  
on the phonograph cylinder inf. shortened  
R. m'atlo (mg. ya para para) = S. páuk ca.

Sup. words, phond.

J.3. 3rd undoing mágavot song. This is S.  
process adds -n.

he ~~hí~~ hátt háypa yunka yuhuhínt

Pr. háypa, onde? Pr. yúnti, el lora.  
= 9. háype'

kóttfo wi hihiiye

Pr. yúnti kóttfo'ay, onde se acaba.  
same verb means to die.  
= lower verb S. 'óomkoy.

Vuelta tomameek

hóy náfat kwíimik kwíimik  
= east

hóy naat ~~hí~~ táameek yuhuhíntwa

hóy naat funaameek yuhuhíntwa  
↑ this line got left out in phona. record.

háypa yúnt

an kóttfo wíi  
sup. does not understand all the words of above song. The

words are S.



at the end the roots:

yáhwáy né fún  
Tshort

$\frac{1}{m}$  ru ín

$\frac{1}{2}$  o 2

above words of rooting are the same  
in S. & in G. & mean in corazon  
esta miera alegre.

Inf. words, phons.

G.4. G. fab. song.

móomya nóo ya kée náa

pr. móomya nóo yakéenax  
en el mar yo estoy bailando.

peyóok ni peyóok fahóovay (T)

me llega el tango fow

pr. peyóokne, me llega,  
it comes to me.

~~peyóokne~~

Vuelta:

tóom namáa ki (T)

pondo!

= en medio. pr. namáakiya

ne áw káa  
pr. ni áwka.  
= R. notcéya.

peyóokne peyóok fahóovay (T)



g. fah. song.

móomiya noo yakée naa  
pe yóok nee ~~pe~~ yóok fahóovayt.  
Taa na máaken ne'áawka,

sup. words, phond.

J. 5. g. fah. song. Composed by Victoriano.  
The fah. songs have no rattle accompaniment.

po hawíi hawíi máaneta

he <sup>ho</sup> tavóo<sup>h</sup> máa ~~máaneta~~ ~~ma~~ ~~maane~~  
máaneta

po hawíi hawíi máane máaneta  
(this is the longest line)

po nanáakeya  
(nooyakóona(x))

(yováahayaa ~~nanáakeya~~)

neffáahaxve  
atás de mí.



J.6 G. fah. song. Suf. words, phond.

← h for ' in song.  
táametaa ha páap na mii

pr. táameta 'apáap na mii  
~~el sol~~ con el sol voy a ir  
 taameta = el sol (obj.)  
 'apáap, con el. nomii,  
 he voy. Or is the prep.  
 'apáap na?

hetáametaa nomii

↑ This comes in certain lines at beginning of line.  
 Vuelta (forgets).

3 or 4 G. arrived here & were listening  
 to the Soboba kids. sing this song. and the G. began  
 to laugh, & they asked if G. was not afraid  
 to fall if one was G. to go up where the sun is.

J.7 G. fah. song. Suf. words, phond.

ke mahíntoo ke mahíntuu  
 ↑ 2 dif. vowel timbres, raised in song from  
 ↑ better 00

fahóovayt maníigarr,  
 ↑ ch. or hd., not e.  
 m'eyáanáy 'evéevaa'nöö

= pr. meyáanay 'evéeva'nmo:k  
 = esp. estoy tentando.

'afyóo xáin novóonga.  
 the comida offering  
 = R. ponáamiki.  
 = R. 'awíitfáa.



g.8. g. fah. song. <sup>sup. words, phond.</sup>

háa háam fahóovay(t) <sup>slightly a-like o, noticeable in the song.</sup>  
 no ng.  
 " " pr. fahóovayt, this word shows that the song is de Transitive.

háav hém oném fahóovay(t)  
 = pr. háavem poréem fahóovayt  
 N. ng. of these words. <sup>half long.</sup>

háa háam fahóovayt  
 háav poréem fahóovayt

Vuelta: ~~h~~

háa háam néxáy né ~~h~~

liaison pp.  
 + háa háam néxáy né a plen., a sierra surely, en el mar.  
 háa háam néxiix far

1 rhd. has x twice.  
 Rhd. with Victor.

N. ng. of this.  
 xiix far is a place too.

háa háam fahóovayt  
 " " "  
 háav poréem fahóovayt  
 " " "  
 háa háam poréem fahóovayt  
 " " "  
 háav poréem fahóovayt  
 " " "

at end he calls: wít 'iyakko, no mas!

sup. words, phond.

g.9. g. fah. song.

hakéep né hún tin <sup>omitted in song. only sometimes.</sup>  
 " " = grien me va a ver.  
 " " = prose hakéep né hún tin

hakéep né hún hotin

Vuelta:

mee néep né hún ~~h~~ hotin  
 él me va a ver.

nixáy né <sup>carefully, rightly</sup> ~~h~~ toréem ~~h~~ <sup>= plen.</sup>  
 hoorakéep } né hún tin. <sup>= plen.</sup>

in phono. ev. no - n.

hakéep né hún (end).



G. song fa

hakiip nehúutin  
hakihip nehúutin

manéep nehúutin

nexáynit Toveemur  
These are 2 things in the islands or in the sea.

the fahoovet dances hablan puro  
G. toto. a very few R. songs enter the fahoovet.

huf. words, phond.

G. 10. <sup>fah.</sup>  
R. A song.

áa halwot páa

áa lwot páa he m é e k é e m y a.  
= prose hemmawon,  
airplane rise in the air.

Vuelta:

nóo yóoya nóteéya.  
on my head my plumeria.



J. 11. J. lah. song. Suf. words, phond.

↖ I. here ~~he~~ sing his and turn m to h, thinking  
it is word for deer.  
mokaát pone foon ~~h~~ a yáayay  
= the song from my heart comes forth.

pr. mokaát pone foon yaayay.

N. fell my - of the words but  
malicia it means the song is coming  
out of my heart and I want others (see)  
omitted in song. to answer  
my song.

mirún xáa

pr. mirún ram. Knows the prose form but  
.. its mg.

Vuelta:

owée mo'áa ~~ha~~ haroo  
= todos. = pr. todos responden  
.. from 'áaro'a, answer, contesta!  
do not be silent but respond!  
taráa xáat ~~also give a pair in~~  
the people.

mokaát pone foon hayáayay  
pr. yaayin, sale. But  
does not know this verb  
well.

mukaát, un canto. amúumuk his songs.  
= amúumuk x e siusino final.  
muchos cantos. \* = muryunkat, pl.

J. 12. J. lah. song. Suf. words, phond.

moomgay ~~from~~ páarom kée  
.. = from sea {water viene  
= páar = pr. kii  
pr. móomgayom paaronkii

~~he~~ véevam ponoo ~~oyom~~ paaronkée.  
pr. 3evéevam ponoo ~~wo~~

he móomgay ~~from~~ páarom kée 'a

From prose ~~evéevam~~ ~~no~~  
estd tentando  
lo estoy tentando.

Vuelta:  
(inf. says he never can hear the vuelta  
good, but will sing it anyway).

for poririta  
funkyaveeta  
(first comes thus

funkyamovet  
(then the syl. - no. is  
introduced.  
pr. funkyamovet.

from funki, tobacco  
pr. a plan.

ha funkyamovet.

móomgayom páaromkée 'a



This is a song of Fernando, Angela's father, and Angela once sang it to Jes. here asking him what the words mean.

Sp. words, phond.

J.13. G. Sah. song. The Sah. sing this song,  
hakii pomáyn yováara <sup>it is never sung</sup> at Soloba.

~~hakii pomáyn yováara~~

Pr. hakii pomáyn yováara  
quien va hacer la iglesia.

namáa k'evéetáa  
= pr. namáa keveta, el medio, e.g.  
a fire that is in the middle of the

'awéefko poo yováara <sup>danceground.</sup>  
so that the church will be glad  
(because the people are dancing in it)

poo 'ináam páyomovéeta  
= soplen in the tomaniki direction

= pr. ~~poo~~ páu'inam  
= soplan agrees that  
it means soplen ustedes.

poo 'ináam <sup>From</sup> <sup>plu'i,</sup> <sup>q</sup>  
= para abajo <sup>sopla!</sup> <sup>R. puuxi,</sup>  
<sup>tierra, not</sup>

taráaxat <sup>at P. Diego.</sup>  
= gente (ev. vocative). <sup>= R. Yolmayk</sup>  
pr. taráaxat <sup>or éxyq,</sup>  
<sup>victor says.</sup>

'awéefko po, = para que so alegre.

La difunta Angela de Cahulla taught this song to Jes.

Sp. words, phond.

J.14. G. Sah. song.

~~hi'úukma~~ yováara <sup>afuunng</sup>  
Pr. h'úukma = elevan para la iglesia.

hi'úukma k'eháyya <sup>afuunng</sup>,  
(pr. k'eháaya  
half long or long, not short.)

~~wiyahét~~ wiyahét iyaakóo  
carefully caught.

Vuelta:

monáa way p'eyóokne t'aháavng  
Pr. amo <sup>no n here.</sup>

atwáa <sup>sic.</sup> ya <sup>(= R. tuula)</sup>  
= ya encuentro la <sup>lumbre,</sup> las bazas.

ah'úukma yováara <sup>afuunng</sup>,  
<sup>but ev. prose</sup>  
<sup>shd have ng</sup>

at very end of this record, is about the  
last line, the ~~stylus~~ stylus jumps the groove.



hi' ~~u~~ 'a, Clevalo.

Inf. words, phon.

9.15. G. fab. song.

yawáay nóon ~~fooret~~  
 yawáay nóon fahóov ~~at~~ ayt  
~~no manee~~ Pr. yawáayno, creelo!

Кобяковская Анна

~~reputation~~

dele de<sup>1</sup>l<sup>2</sup>

maxaa dahino <sup>the</sup> =  
dale to one es dale means the  
~~maxaa~~ better of food belongs to the  
lawoo' if and give to him  
- what is his prose

konakhat

last word means  
his, and 1st word  
means self!

kongáafvet      kii n o r a a v e t  
                  <sup>ka</sup>  
                  2 plens.  
in song like  
tehu

menée ne yaawt teyúno  
(song begins with ^ this line)  
Pr. menée ne yaawt teyúno  
= este es que ~~we~~ me (also trs.  
nos) tiene, = it is God that holds us  
in ~~our~~ His' being.

the prose word is meaningless, is the complete word and  
teydy no is added to fill out the line.



Sup. words, phon.

J. 16. J. fah. song.

nonóovya powóo nóo  
~~nonóovya~~ ~~powóo~~ ~~nóo~~ = que haiga en las bateas,  
tomyáara raa prose  
hanonóovya powóo noo nonóovya powóono.  
wiit 'iyakóo  
wiyahit 'iyáakóo

Vuelta

nifunnga yayáyaytóo

áahan móo

(pr. áaháan móo)

hpe

nonóovya powóo nóon

(some sing it nenéevya, on my

leg, but nonóovya,

en las bateas, is right,

loc. of nonóovya, bateas.

Note that Vic. says noot and  
jes always says noota, capt.

J. fahovit song

na nóovya powóo nóo  
hucorrida p. para En la batea tiene q haber. (prose  
sic in song powóono).

tomyáara wiit híyakóo  
obj. of capt.

astriyákke

es palabra mayor,  
like ave maria purísima

nifunnga yayaytóo

pr. nifunnga yayáyton, me está  
menando mi corazón

láan móo áan nóo

These 3 lines  
are correct and  
of the song

na nóovya powóo nóo

tomyáara wiit híyakóo.

wiit (then a single clap of the hands).

We cantamos unos cantos 2 o 3 para  
cierta cosa q. vamos hacer, some as a  
priest has his rezos. Songs for the dead tell how a  
man is vollenrose boca abajo boca arriba yjandale.



manáa

Komáa

kongaa vet kongarr

name in the sea where  
the song comes from.

Sub. words, phond.

J. 17. Gab. Jah. song.

yóo pœt pœnéem heyóo

Pr. ~~gôper~~ pœnéem mayno  
Pr. ykupit

páw haw háam hóoveet

Pr. pa wáawam oret,  
name of a place,

vuelta:

táronáa mohéehéen

..  
..

Pr. ~~toróna~~ mo

Pr. toróovya mohiin

mg. toróovya, a plen,  
as tuyá

prose yúmpet pœnéem  
= una rosa L. mg. of  
tapada como this word  
the sky is overcast now

the Cahs. sing this song, the  
words are pure J.



Sup. words. Phon.

J. 18. G. lah. song.

maráa hakwáane máysoo  
 = a quell  
 pr. maráa 'akwáane  
 (maynok, estoy  
 haciendo para el lowoo'if.  
 prose maráa 'akwáane maynok  
 /but saboba lubs  
 sing it apáane

Vuelta;

La nóovóon

pr. anóovóon, en butea

máynā pōnēē páaraa  
 = para el

hakwaaháano

next to last line

→ maráa hakwáane máynompóo

→ maráa (clap sing clap of  
 the hands)

This last line inf. forgot & put  
 sing into the phonograph.

ya wáy no'm fo' ret  
 = believed it  
 no'menē  
 no' yawé. nom

these are new year songs, 3 nights  
 pidicude ling naa al shon, 3 nights at new year.  
 marai

Rank

logarit kōriat  
 = nombre in the search  
 the song comes from

mará. 'akwáani mayno.  
 = para el. = we put  
 the butea para el.

'anovóon

mayn



J. 19. J. lah. song. sup. words, phond.

old Jervasio sang to  
more patada / songs, Antonino  
tells us. he was a lah. singer.

pr. yuapo, elocaria, some  
sing it yuapo.  
yuapo yuapo ne'lawka

veree poone'lawka

= va arder mi teeya.

pr. verreekmok, it is burning intr.

Uketa:

yuapo yuapo fink~~ee~~ huk~~ee~~,  
la

yuapo yuapo ma<sup>la</sup>nee (1)

pr. fink<sup>ee</sup>, tobacco,  
maane<sup>t</sup>, toluache.

J. Jahoovet song.

veree ~~po~~ po ni'lawka

↓ n in prose,  
dropt in  
song.

se va quemar mi teeyat

yupiu yupiu ne'lawka

y va llorar mi teeyat tambien.



Prof. words, phond.  
J. 20. G. Lah. Song sung by Jervasio

yúupo yúupo hitáa nenáanva  
= adelante de mí alguna cosa  
va llorar.

" "  
" "

páa mo ~~po~~ nóowó no mg.  
= allí. Prose páamo.

páa móo hitáa nenáanva,  
allí una cosa adelante de mí

Vuelta (chorus):

manéé' inanéé' peyooone  
el el me encuentra a mí

paaháa hécunarr

prose páahunarr, great-bear,  
some animal like  
mg. it is the great-bear who  
will cry in front of me.

yúupo hitáan (end).

Prof. words, phond.  
J. 21. Jes' own composition lah. song.

tavóok ma ~~monéé'~~ ay

goráaya 'afíunya <sup>↑ ch.</sup>

pr. tavóokma moníi'a  
goráaya 'afíunya,

fáwvayt

" (shortened form ch.)

Vuelta:

tavóokmay <sup>ch.</sup>

fúudi namáakina  
= they put

(yovaaaya is  
omitted from  
this line  
always).

tavóokmay fúudi namáakina

afíunya, yordaya.

tavóokma monéé'ay yovaaaya 'afíunya.  
fáwvayt  
fáwvayt (clap of hands) (end)

Antonino says there were ~~some~~ <sup>certain</sup>

cantos para comenzar el lah. +

Prof. Jes. agrees. But how no  
definite order.



Inf. words, phon.

J. 22. G. lah. song composed  
by Jose Maria Guarújas

fiino náafvett)  
er. a plen.  
short long  
weraa ray pomáa  
In. mg. g. for  
his hand is 'amáan  
= pr. wérárke'a, da vuelta,  
circle around in the dance.  
pún'ena paymoyeta  
= R. north.  
pún'ena tooorkwaveta  
= para abajo, towards  
the middle of the earth.

fiinonaaafvet  
wéráa ray pomáa tooorvett (clap of  
hand - end).

J. 23. G. lah. song. Inf. words, phon.  
yayáy tooorn (B)el also omitted, like  
pr. yáyto'; menéate chumash.  
mohii káy~~an~~ tooorvett  
= pr. mohiiken (your spirit, tu fahoorvet)  
mohii káy~~an~~ tooorvett  
= tu espíritu, tooorvet. = R. 'ohiikwsa.

-vuelta

tavóok máane kwáano  
pr. tavóokma nekwáano,  
= pomen para mí.

tavóokma netfayka  
In. mg. of this.

not x omitted in song  
Ranáa hawt múnhot  
el fecolote.

In. mg.  
Inf. only saw one & it was at Cahuilla  
and Jervasio managed it.

mohiikayn fahóor lá láha (end).  
↑ sic.



116 revs. per min.

Surf. words, phond.

J. 24. G. lah. song Teofilo sings it.

pakookemáa <sup>sometimes has -ha added here</sup>  
" pakóo kër ~~ma~~ <sup>= prose</sup> pakóo, entia.  
mëénay kemáa <sup>means ven, entia.</sup>  
Tch. <sup>they are asking</sup>  
pr. menée', este. <sup>the fawóó'ic</sup>  
<sup>sometimes</sup> <sup>to enter the</sup>  
<sup>has -ha added.</sup> yováarr.

Vuelta: ~~metema~~ kemáa xáarrvoya.  
<sup>short accented e as in béd</sup>

~~xáarrvoya~~  
pr. ~~metema~~ kemáa, ahovengo.

~~'ikwaroya~~ kemáa xáarrvoya.  
<sup>short accented i on e</sup>

= pr. 'ikwároya kemáa xáarrvoya.  
<sup>an island plen.</sup>  
acá

~~one line has xáarrvoya~~

~~one line has 'ikwa~~

The last line of the repetition has

'ikwaroya kemáa xáarrvoya xáarrvoya.

Surf. words, phond.

Jes. 25. G. lah. song.

tomfáw veyta

póo veraaveráa ~~tomfáw~~ <sup>= fowóó'ic.</sup>

pr. pod veraaveráam  
= trado! <sup>(hard to explain this word)</sup>

ha póo veraaveráam <sup>means bring the</sup>  
<sup>nunáacac bear</sup>  
<sup>(the bear is the</sup>  
<sup>nunáacac).</sup>

Vuelta

~~peyóokne~~ ~~húnnar~~ húnnar  
= me excuenta el oso. <sup>Prose: peyóokne</sup>

peyóokne húnnar. <sup>húnnar</sup>

póo veraaveráa ~~pey~~  
<sup>This mis</sup>

Song. has a slight riding over of groove  
at about 535.







Pilihan p<sup>3</sup> mikrovol sang.

hồ huyệt áx may to vĩa hĩa  
hồ  
huyệt

hoyóo hóye náax may <sup>ha</sup> to náaraa  
g. hoyóo'a, menea, shake  
it.

Vuelta (forgets)

Jose Maria gave this song to Pablo Casero (Col., long dead)

Jes. 29. Pipim'an pi'mokvol song.

henoon kamée henóahon láa mée

pr. henóon kame, n. mg.

henóon lá mee lie nōv hōnkáame

(h) atfää haa jay vaa m~~ee~~ ee

pr.  $\hat{a}t\hat{f}\hat{a}t\hat{f}ayva, n. mg.$

Vuelta:

taroo hokma

мел' еенаа

pr. taróokma

me'era maa farot

tavóok hokma

pr. taróokma

foaháaraa

Goa da  
el junco

Kenom Ramee

Henao hon Káamek

(not the container) says:

Dancers }  $h_a^{\alpha} h_a^{\beta} h_a^{\gamma}$   ~~$h_a^{\delta} h_a^{\epsilon} h_a^{\zeta}$~~  (or  $h_o h_o h_o$  instead of last line - phon. has ho)

h n m n h n m n h n m n h n m n

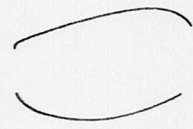
(this rooting at end)

Jose maria Guarunjes, ~~Pedro~~ Luis (J. M. G's  
older bro) and Pedro (y. bro of J. M. G.  
and Perfecto & his wife Dolvencia sang it.



Sp. words, phoned.

J. 30. 4th undooing máafavot song.  
Es de idioma todo garielino

pomóo fe  haytáa

= una cosa que  
va en nada, una cosa  
a ojo va, palabra grande.

Sp. G. pamóo layóó'em taráaxat,  
there are lots of people.

mii poráa mii poráa  
ev. means

páw<sup>3</sup>ra vootf henúunoy na

pr. páw'ra vootf, n. mg.  
↑ch.

una batea compuesta  
can bea for ~~roa~~ roasting  
seeds for pinole. ~~that~~

this word is S. language

But S. tšipáatat, = R. tšukmal.

Sp. words, phoned.

J. 31<sup>A</sup> Temascal G. jahoovet song.

yá~~á~~ayatfoom yatfóo.honi;

R. ya'áy'teom,  
hombres But thinks it  
is a corruption of a G. word.

ne'á ~~awka~~ nóo  
= R. noTééya. Tn. mg.

Vuelta (forgets)

Thinks it shd be for

yáayaken yakéen  
from G. ~~yakéias~~ yakée'a dance!

The words ~~re~~ ev. mean quiere  
estar bailando mi ~~tšee~~ tééyat.

The words yakéelien yakéelien  
also enter.



Sp. words, phoned.

J. 31. Song para soltar el máfaro.

kurúuruy na

está haciendo ruido mucho,  
rú rú. also said of sound  
of an earthquake.

tíingoy(t) hi pax

pr. tíingoyt póonat

= está quieto

(e.g. Adolfo is not

here, is away from home,

it is alone,  
without

Vuelta.

yaayaa hamyóot

pr. yaayamgot

tíingay hiya

people as  
when one  
dies y se  
queda la  
casa sola.

hii hii hináa

pr. híichinaat, su tendido,  
its tule mat, mg. the ~~car~~  
fresado of the máfaro.

Sp. words, phoned.

J. 32. G. Sah. song.

manéep nomii <sup>hi</sup> ~~noonepaa~~ noonepaa  
manéep nomiiya <sup>hi</sup> noonepaa

pr. manéep nomii noonepaa

= allá voy o por ay voy

'atfáaxve

Toxúnga  
Tch.

pr. 'atfáaxve

Toxúnga.

= atrás de

to plen. ~~teyax~~

plen. in island.

Vuelta:

veree yóombre

kojáaxet ha set

kojáarvet

(the song mentions 2 plens.,

1st kojáarvet, and

then kojáarvet, inf. vs.

But Teofilo ~~is~~ does not  
sing the words well.)

manéep no mihi noonepaa



Surf. words, phoned.

J. 33 G. lah. song. Jervasio's song.

← sic in song  
Revée van ponóho fahóovaytaa

But prose 'evéevan fahóoveta  
tientalo a fahóovet!  
one line has havée vāam

havée vāam fahóovaytaa

Vuelta:

hetéekpoo fahóovayta

pr. hetéekpoo para arriba,  
para el cielo. means  
that the fowóo'ic  
(for G. fahóovet is merely  
the G. word equiv. to  
fowóo'ic - fahóovet  
es en idioma Gabrielina,  
el vt).

really so, possibly  
not so at all,  
but not Y. a.

Surf. words, phoned.

J. 34 Temascal G. fahóovet song.

móomya ~~mómya~~ po ho ~~giiyom~~ mii'yo  
está andando en la mar,  
at least mii = se va.

mómya po ne 'á ~~awkan~~  
Tch.

part of the time  
half and part of  
the time 'af-  
also divides it:  
'afáafve yanóo woo  
and says woo = hay  
'a fáfáafve ya ~~no~~ náo woo  
= en los respetosos pr. náo,  
yo.

" nii wo  
pr. 'afáafvetam =  
R. fowó'itom = S. papáa-  
harrim, "respetosos"

ta vóo ~~hokma~~ ~~neiyafna~~

neiyafna  
thinks this  
word means  
agarran.

há'a há'a há'a

But há'a  
agarralo,  
yáw'a,  
Tengalo!  
= R. yáw, tengalo!



J. lahóovit song. ch.

mónga pohomíigo

mónga ni'áwkan

ʔafáafvit ʔganiiwow

= muy grande respetos

pr. g. ʔafáafvim = fowó'tcom, great things that  
are of the ids. & the sea that have come to us.

tavóokma ~~ʔafáafvit~~ niyáafna

ʔafáungya mohóomot.  
adentro del mar.

ʔhə ʔhə ʔhə.

When viejos danced they took off their  
shirt & pants, & if anyone laughed  
the mimicos would get him.

Inf. words, phoned.

J. 35. J. lah. song.

pr. múuhot ponée ~~ʔafáafvit~~ 'eveevaw  
el tecolote me tentará.

múuhot ponée he vee he vaaaw

múuhot ponée <sup>two ya</sup> he ya he vee he vaaaw.  
~~ʔafáafvit~~ ↑ but inserted here.

ketʔáaraw moonawot

pr. ketʔáaraw moonawot  
n. mg. of these 2 words.

Vuelta:

konduram mokiimén  
= it sounds like as thunder does.  
means viene sonando

tom yáara mokiimén  
= tu venida

híunnara

(this bear is mentioned all  
the time for it is fowó'ic.

múuhot ponée ~~ʔafáafvit~~ (etc).



Sharáa saretam es la nación, not \*haráa saretam, no was nienta d lugar.  
haráa saretam, a person from there, but the song

Sub. words, phoned.

J. 36. g. jah. song.

tóonovet  
pln.? nesc.  
ponée may  
for prose manéema, <sup>ay uel?</sup>  
Prob. a corruption

tóonovet  
túonovet  
ha túonovet  
Vuelta.  
ponéemay tonyáave(t)  
if same as toróovet, which he shot was =  
R toróohayic.

~~tóonovet~~

veréram mokiimen tonyáara  
n. mg. su venida del capitán  
ha túonovet ponéemay tonyáave(t)

matóomree pín hee  
= 'prose matóoma' <sup>ráuy'a</sup> de allá sopla.  
haráa <sup>ha</sup> ve(t) kiin <sup>l=aquel</sup> kapaara  
no a here. <sup>↑ Tch.</sup> not g- ch. forever  
(R. yóte yóte yóte, R. despite J.E. Pico.

Sub. words, phoned.

J. 37. g. jah. song.

thinks it may be for kii, comes.

wiiwiyom poréem kee  
pr. wiiwiyom poréemke  
n. mg. of these words

namáake ponóo yakéena(x)

pr. namáake <sup>cl am dancing</sup> ponóo yakéenax  
ke ponóo <sup>in the center of the</sup> yohóoy  
na máake <sup>lap</sup> ponóo yohóoy <sup>na</sup>

prose, ev. yohóoy, & surely it means same as <sup>kihaay</sup> <sup>and yovaaya</sup>

Vuelta:

'o(w)ee mo'áa róo(n) <sup>kihaayna</sup>  
= todos responderan la gente yovaaya.

taráaxat

pr. láaro'a, response!

prose 'oée

mo'áaron,

todos

responderán.

means they must not merely be hearing, but must respond in the sense of ayudarán.

ha ha ha (rooting at end).



(already sang this last night. G. lah.)  
gayaay toom/re song.

luf. words, phoned.  
J. 38 G. lah. song. sung at Cah.  
paara xayvetaa  
ha paara xayvetaa  
mómoo ~~mo~~ ~~noo~~ woo = hay  
[ = pr. paara xayveta, aquella,  
sierra,  
for móomga woo, en la man hay.

Vuelta:

toxáa wonée woo  
tfaáa wonée woo  
~~tfaáa wonée woo~~

cho  
móomga ko tfaavawt  
n. mg.  
ct. tfaavot,  
fine.

this song was composed at Cah,  
but has G. words.



Shouts  
here just before the  
last 2 lines  
of that  
precede the vuelta.

Sup. words, phoned.

J. 39.)

G. lah. song. Dances + sung by  
manuel Leon.

~~peewee~~ námanamáake póowoo

"

pr. nambakeya powoo,

yoo ráang póowoo

en medio habra.

"

pr. yoráanga powoo.

námanamáake póowoo

yoo ráang póowoo

Vuelta

mé ya wóo ~~peewee~~ nom fawvayt  
sch.

mé ya wóo nom kiekiihayya

pr. méyaa wóono

fahóovet, méyaa wóono

keháayya powoo, que

haiga ~~peewee~~ este

en el y keháay.

namanáa (ent).

Reproducible

J. lah. song. a Temascal song.

múnt ponée 'eváw

pr. múnt ponée váaw,  
me va tentar a mí el tecolote.

xáy néeréet peyhywa nepáa

pr. xáy ne vet peyuywa nepáa,

= va clorar el tecolote conmigo

= R. nóoto yáax munta,  
the horned owl is dancing crying  
with me.



laf. words, phoned.

J. 40. J. lah. song.

máayhero ná máak ee háayga  
kwíiném faw véett) ne máayroo  
pr. máaynok, está haciendo  
pr. kwíiném, n. ng.

máaynoo namak ~~ee~~ ee

(ke ~~ee~~ háa ~~ee~~ yke ya)

Vuelta:

sic, only one -ke-

taróok ma namáak ee háayhe yáa  
que bailen en medio de la iglesia

yakéenpo namáak ee háayhe yáa

pr. ~~ee~~ yakéenpo namáak ee ya

(ke háayga.

J. fahoo vet songs. ch.

míut po neeme vaw

el ~~de~~ ~~de~~ lo voy a cantar.

xáynevit

xayneve  
in song

piyá waa nipáa.

he will say or con migo.

holler, referring to  
the decrete holler ing:

hú hú hú.

J. xay ne hyóonax hitá, no sé  
nada. Given when he tries to explain  
xaynevit.

all the songs comienzan low (despacio) and  
as song progresses the volume increases. Esp. fahoo vet starts low.



Sup. words, phons  
 J. 41. Jes' composition of restoration of Reid's song.

nóon 'ee máay nóo ~~kk~~

yováa ráa } ~~affirmative~~  
 yováa ráa.

(The rendition on the phonograph covers only a quarter of an inch).

Sup. words, phoned.

Jes. 42. G. lah. song.

sp. monáa ne p. yóok, aquí me  
 va encontrando. thinks it means a boat  
 the same as the cleaner word 'ek wáa ne.  
 p. yóok, same mg.

he nanáa frét porée m kée

" pr. he nanáa frét poréemke, but  
 n. mg.)

monáa háan wayóokée

pr. monáa 'awyoókax, Tch. Double k.

~~atfóofóaa~~

tomjáana,

vnetta

thinks it may be  
 for poréem kii  
 or smthg like  
 this: allá viene.

yatfóom brée m kée

pr. yatfóo, sientate. Ev. pr. yatfóomnéemke

katfjáanóm móonga Toróo vet.

pr. tfjáanok, está humando la  
 lumbré, está haciendo humadera.

se murio por alguna cosa se murio  
 por alguna piedra ~~atfóofóaa~~  
 an yerbado).

Last word he nanáa frét poréem.



Jes. 43. Jes. P. Song

Tells of a zeteor - lndr. at G. mission.

ke mááááway ne'ée<sup>hee</sup>éé<sup>h</sup>éerax

ke mááway fakwíitme' = ven castigame  
ke mááway toríitme' = ven, amigo, garroteame.

ke mááááway ne'éeé<sup>h</sup>éerax

ke mááá háa way ~~ma~~ híi ko  
= ven, compañero,  
pronto.

Along near the end of the rendition with  
the rattle he says into the record R. máte,  
ng ja voy a parar. = S. púk = G. too ma (lit. final).  
Sometimes he sang ne'ée yáá héerax  
in the rendition with the rattle.

ke máá á háa way ne'ée éé héerax

ke máá way fakwíitme',

ke máá way toríitme',

ke máá á háa way mahíi yáa híi ko  
" " " " " " " "



My mother said that they  
whipped some lads. hasta que les  
acababan las nalgas. They first  
got lots of switches of a certain  
palo comoso, & piled up these  
switches, & when they wore out  
one switch they took another.

Sometimes in the songs  
the word R. wonákke, mg.  
ascend into the chorus (a sign  
~~that~~ that the singers are to raise to  
a higher key in the chorus).



Jes. 44.

Rendition of 43 with rattle

Jes. 45. 9. Peon Song.

hóo yóokowee yókowee yaná,

~~Jes. 45. 9. Peon Song.~~  
vuelta:

ha yókóo yókóo mohúne' nekéere'  
anda de, ándale, tirame, sayo!

h yáa' mone' pahii nok  
~~anda~~ ya está amoviendo.

~~h yáa' mone' pahii nok~~  
~~anda~~

the sun is about to  
start its postmeridian  
downward course.

h yáa' mone' pahii nok

(ha) yókóo yókóo mohúne' nekéere'

~~h yáa' mone' pahii nok~~ wenáarkomokroy táamet

↑ the sun is on its downward course,  
not neg

at end is  
this phrasing: 'i yá<sup>133</sup> a 'i yá<sup>133</sup> a 'i yá<sup>133</sup> a 'á  
Rous  
+ short.

It is the vuelta in songs that  
has the words that are clearest understood.



G. Peon Song.

yook <sup>oo</sup> yuk <sup>oo</sup>  
andale, andale!

muhuni nekeere'  
= time sayo

yaa' more pahii nuk,  
ya está amaneciendo,

winán kumuk táam-et  
= sun has passed the zenith & is going down.  
hill

Jes. 46. J. Peon Song composed by Cahs.

kóole kóole joomenáyáa  
.. ..

ahánniko tomáaya  
~~ahánniko tomáaya~~

yáatfee yojúun mok nekeere'  
.. tomíi nok, nekeere'

sáa haa wáyyetáa moríirko  
= ah, que triste (es mi sayo).  
kóole kóole joomenáyáa

hahá' hahá' yamútf  
Cah. word mg.  
me tinaron.

Just before the vuelta one says  
when the  
the Cah. word wóyya', dale vuelta (a la cantata)

old Manuel Largo, capt. of the Cahs., habiéndose J. muy bien.



Prose of above song.

yaatfi yuyuanmuk nikiere'  
ya xatá llorando mi soyó.

yaatfi

yaatfi~~re~~ tomiiinuk  
ya se cayó la boca.

rao way hitaa moriivk<sup>o</sup> muk  
ah que<sup>tiste</sup> (Eng. exclam. how) [moriivko  
= tiste].

[cp. hitaa ~~to~~ suwis minuk, que  
queres.

Leon at Fichanga talked good  
G., everything. He talked good G.

He died yrs. ago.

nooni warayt lamaa, y. Tambien  
soy hombre. Tch.

G.

yaatfi

yaatfi Tomiino

koli koli Tominaaya  
just exclaims, that come into this song here

"  
"  
"

"  
"  
"

"  
"  
"

Then they tiran + nikiere'  
yaatfi yuyuanmuk  
~~yaatfi~~ tomiiinuk nekiere'

rahaa waymitaa



47  
Jes. ~~47~~ g. Peon Song.

~~heyáa xén~~ ~~netáaven~~ ~~pekúuna~~  
~~aquí~~ ~~está~~ ~~puesto~~ ~~el~~ ~~carrizo.~~  
~~hoo~~ ~~yooyóoyo~~ ~~wíinel~~  
~~Ingles words.~~

letfáaháa lée weyóonaa  
ingles words.

letfáaháa lée weyóonaa

mómii líi náa weyóonaa

~~hoo~~ ~~yooyóoyo~~ ~~wíinel~~

Vuelta:

ha 'eyáa xén netáaven pekúuna,  
aquí está puesto el carrizo.

hoo yooyóoyo wíinel  
'ahá'

ha 'ahá' 'ahá' (pujando).

hoo hoo hoo hoo (exclamations when  
they are winning)  
(like saying whoa to a horse)

J. 48. g. Peon Song.

'áa náa weyóo ~~hoo~~ náa  
he ~~hoo~~ 'áa náa weyóo ~~hoo~~ hoo náa  
~~hoo~~ 'áa náa weyóo náa  
he 'áa náa weyóo náa.

Vuelta:

'áa way nanáawne nekéene'

~~kekíi~~ ~~tam~~ ~~karr~~

kekíi hii tam káaharr.  
(prose kekíi tam karr).

yamóok porée fevíi motóoke'  
= ya si te voy a ganar  
no ✓

'áa náa weyóo náa,  
he 'áa náa weyóo hoo náa.

(pujaring:) ha 'á' ha 'á' ha 'á' ha 'á'.



Explanation:

'aaway nanáwre' no kéere'  
toute

Kikíitam Kanom [sing. kikíitamkar].  
= de San Luis Potosí  
(song kikíihíitamka  
From g. Kitáamek, south = R.  
Kíiteimik

yar'e motook ero  
gate voy a ganar.

g. Peon Song.

'awéel n~~g~~a naw

kekíitam kaahandá

yamúk

mató

k~~e~~e 'a naweyó



Jes. 49. J. Peon Song. Sung by Vacanón,  
native of Tóopofxa<sup>3</sup>

wàrà kénóo hōwáara = soy diablo

kénóo hōfiiifo hēwàrà na.

kénóo hūwáara

kénóo hōfiiifo hēwàrà.

Vuelta: áaway náwáw'e' ne kéere'  
ah que carrizo soy tonto

hūwáara  
mira

nimáaya  
mi mano

nitáare  
que tengo puesto

~~pekuuna~~ pekuuna  
carrizo. (= R. húykie).  
he vs.

kénóo hōwáara  
kénóo hōfiiifo hēwàrà.

kénóo hūwám

hāhāhā

hāhāhā hāhāhā hāhāhā hāhāhā hāhāhā

For prose hūto nimáaya taríiya  
pekuuna, see in my hand the carrizo puesto.

For prose wáara ne nōoma' fiiifo'  
= R. pelék no nōo tōowic.

hā' hā' hā'

claps hand once.

J. 50. J. lah. song. Teofilo  
sings this  
song.

mokáahat powóono  
= hay cantos (momúukat)

allá (en la isla). (g. momúumok,

"mokáahat <sup>two cantos</sup> powóono.

me yáa nay powóono  
= este = hay

~~wemúunaya~~ wemúunaya  
plen. Thinks non-loc. w'll be wemúun,  
he vs. prose loc. wemúunaya

xaxáayto'e nefúunaya  
"

tamáavet (only one word in this line).  
me yáa nay powóono

= está sangrándose (o se

está demandose de sangre)

la ~~hechiceria~~ hechiceria en mi coragon).

Prose xaxáaytok, está  
sanguinando de sangre.

~~R. say~~ R. say Tamáavet

+ J. say Tamáavet. R. poss.

not máavet ke. S. tomáavet, S.

poss. nínxitomáavet = g. nehiin tamáavet.

This ~~is~~ a cana - comes only at very beginning of song.



G. fahóovet song.  
recorded phon.

Sp. J. H. Not

mokáat powóon o

Pr. mokáat powóon  
mokaahat <sup>cautos</sup> <sup>ala</sup> at wimúnga en la isla,  
powóono haráasa wimúnga,  
mi yáa ~~wonoo~~ wonoo a place in the islands,  
Vs. that solos los

wimúnga

pipiim'aram  
saben that place  
it is.

xaxáytoo nifúunga

~~este~~ sangruidose en mi corazon mi <sup>tootowic. Pr.</sup>  
tamaarit mokáahat powóono <sup>xaxáyto;</sup>  
nifúunga. Ch.

= a thing that  
heliceros sacan from  
the heart, ev. = R. tootowic. I. also say Tamaarit

mokáahat powóono

mokáahat powóono

mi yáa wonoo ↑ then a clap.

Jes. 51. G. fahóovet song.

wíi raw yoo ~~mépea~~

wíi raw ~~mépea~~

tira. encima de mi, throw or toss  
it on top of me.

fáxayóo <sup>finde</sup> <sup>tomyaarr</sup>

N. the vuelta.



Sung by Manuel Leon here.

J. J. lah. song sung by Temascal hrs.  
jes. does not know this song well.

wii vaw ~~temascal~~ népaa  
= conmigo  
faxayóom fúnde tomyáarr

~~faxay~~ pr. J. faxáyyok, esta botando.  
↑ double

means that el tabaco bote  
en mi corazon.

es. for prose wii vax, él está  
tirando (gest. as if scattering  
things, throwing things away, estas  
perdiendo una cosa. But  
Tóoma, throw it away.  
Tóom 'múunoma' tiralo allá!  
↑ a elided in sandhi.

J. wii vax, no mas está  
tirando como un borracho tira ojo,  
so just throw about. nepaa,  
encima de mí.

J. 52 Song. They played on flute.

kukúul kukúul

tóovitaa tóovitaa

mg. ground owl

conejito.

Song.

tóovetaahaa tóovetaahaa  
tóovetaahaa tóovetaahaa

kókúul kókúul tóovetaahaa

tóovetaahaa tóovetaahaa

Jes. vs. that this bird is very good  
to twist his neck, he has strong neck muscles  
at each side of his neck - he touches his collar bones.  
= S. kúkkó. If = J. kókúy'  
↑ short

(ch. perfectly remembered for good) =  
R. kókúul, burrowing owl. J. pl.  
kókúy' - aam = R. kókúulom,



(1)

Jes. 53. Fray. F. R. alabado  
 a ~~3~~ fuerza de azotes estaban aprendiendo.  
 These words are partly San Juaneno.

Jyóos 'oy qwáavetcaq  
 does not turn to d / Jes. o  
 mariiya. (= Vic. Rincon  
 qwáavetcaq,  
 está cuidando.

náatexap de gráasiyaa

'óttap 'áawq Jyóos  
 Sob. R. o = Rincon a - Vic.  
 está contigo Dios.

'óm'op 'óoxa pólóor  
 you yourself good  
 = you are the only one that is good

teóo 'on om ~~alabado~~  
 than all

(2)

~~teóo 'on om~~

'ivim  
 estas  
 cizrias

(= R. 'ivim)

pónta fúfyalom  
 = con ellos  
~~placata~~ fúfyalom  
 sic pónta mujeres  
 better

po lóor' atcóm  
 bueno

Vic. & J. n. mg.

Vic. thinks this might  
 be for 'áateiteom,  
 locas (mujeres), but it prob.  
 is not.

pótee la xesúus  
 la palabra de Jesús.

There is also an ~~alabado~~  
 alabado in g. but forgets it.



Jes. 54. J. Tatahuila Song. Rattle.

{  
tún huku karom  
tún huku karom  
mohiikáy monáa ne yáaw ne páa haa

2  
3

4. moh ~~si~~ hii ~~si~~ wimóogaa

ponóo ~~si~~ ne yáaw ne páa haa

1.

~~si~~

2.

3.

~~4~~ 4

húy  
↑  
short.

m̄

m̄

m̄

↑ pressstimme.

Prose túnkó kar, remolino.

mohiikáy yáaw ne páa  
= your spirit or your resuello

monáa ne yáaw  
(prob. means él.)

ne páa

= conmigo

cp. possibly yaawk.

Jes. 55. J. Tatahuila song. Rattle.

{  
hée nayoom poréemke  
háavayoom poréemke  
nepáa potóo hove  
nepáa po héenayoo

1

~~si~~

2 {  
hée nayoom poréemke  
háavayoom poréemke  
niiwa páa ~~si~~ nepáa  
xáaw ne páa

húy  $\checkmark$ m  $\checkmark$ m.

all words recorded. Jes. 55 consists  
of 3 complete renditions.



J. 56. g. tatahuila song. Rattle.

1. { hawii moy áa ponóoke  
Prose hawii moy, plen, tuong.  
'aa paan ponóoke  
~~hawii moy áa ponóoke~~ In S. 'áapan  
means allá mismo  
hawii yóom yáa t'áawneepáa

Prose: yatfáawn n'epáa.  
nepáa = conmigo. N. yatfáawn.

1

1

1

háy hím. hím.

J. 57. g. tatahuila song. Sung by Andres.  
wáh náwt h'í h'káu

at 45 the vnetta comes and the  
chanting starts in a somewhat  
lower voice.

hím hím hím

Victor says that Juan Sotelo Calac  
has a kind of tatahuila chant just like this.  
This goes slow for a time, and  
then when the tatahuila dancer starts hitting  
his sticks together, it goes more rapid.

Prose: wáanaawt h'í h'káu

J. has heard talk of R. making a  
wáanaawt, string figure, but never  
heard that the capt. here at Soboba made  
these. H. mg of wáanaawt in this song,  
r does not connect it with wáanaawt.  
h'í h'káu ev. means spirit, breath, wind



J. 58. g. tatahuila song  
which andres, abuelo de Prudencio, danced.

waa haa wanaaw ~~tóo~~ (m)

maana hagt

takaskaa hag

m' ~~ana~~ yaay tovaaraa  
~~ana~~ yaay tokupraa

he waa haa wanaawtoo  
waa haa wanaawtoo

Prose: waa wanaawtom

~~Prose~~ 'anaa yaay tovaara  
tokupraa prob. = 'anaaye, despues.

huy (9 times).

~~J. 58. g. tatahuila song~~  
~~which andres, abuelo de Prudencio, danced.~~

Vuelta  
(dancer  
jumps  
in this  
vuelta)

hoyaaawtom tovaara tokupraa  
↑ accented short syls. in this song.

wanaawtom tovaara tokupra

'aamparyoota heetay tovaara

~~tokupraa~~

mupa xaa w fayuyiy

Prose: paxawt, the tat, stick (puraidiona  
g.-n. mg.)

mupuhii tomyara  
n. mg. captain

End of Vuelta.

he-waa haa wanaawtom  
(etc.)

~~Repetition of vuelta~~  
main song again,

Prose: hoyaaawtom tovaara tokupraa  
↑ tierra ↑ cielo  
s. hoyawt, telephone wire

wanaawtom

'aam paryoota heetay tovaara  
tokupra. s. 'aam, aquellos. el se levanta  
para arriba



S. Songs, phond.

①  
Jes. 101. S. Corida Song, composed by Jes.  
sung by inf. with all his coragon, yet with dry  
eyes.

{ Táamyatáy  
=  
havíakek nóo  
:::  
havíakek

hátáamyatáy áatokáy nóo  
havíakek

---

Yueltá: táamyatáy áatokáy nóo  
nóo hávákkek. <sup>viiyo</sup> sátiinyay nóo havíakek

viiyo nóo míimyatf  
nóo mānāa kotfay nóo havíakek  
nóo havíakek

---



(2)

Prose:

Taa myatay 'atto kay  
 nóo haváhkek, \* go voy a  
 dejar el día, la noche.

'iviiyo 'atteenay nóo  
 haváhkek, voy a dejar este año.

'iviiyo nomíimyatfay

~~ééé~~ nómma naakotfay, esta mi  
 ida y mi venida (= my going  
 up daily to get the horses) ~~daily~~  
 I will leave (when I die).

this song belongs to no cycle,  
 but is just una corrida, such as  
 Pancho Villa, ese mejicano que  
 peleaba por los pobres, made his corridos  
 in sp. in phonograph records <sup>telling of his</sup> sufferings.

(3)

9. translation.

hyáane téé'ero táameta  
 yáw'kera

meyáa taméer yaya  
 hyáane téé'ero

meyáa nomíimeno  
 (obj. of nomíimen)

meyáa nonéemkomeno  
 (obj. of nonéemkomen), my  
 returning.

Ep. my ~~to~~ going out  
 and my coming in, of Governor  
 Bradford's Thanksgiving writing.



Jes. 102. S. ~~Corrida~~ Corrida Song ①

{ Ráa Konaytáa  
::  
Ráakonáy Róva mónetáa

Ráa Konáy ~~ni~~ nínnaq

Ráa Konay ~~nó~~ níive

no yáayepé, (they are going to leave  
me) in my house, in my windbreak.

From S. yáayetf, ~~a~~ a windbreak  
of ramar. = R. gayáá'ic. N. J.  
Never heard his mother mention it in  
G. tho they made one at Maria's  
house. Tried long.

②

Prose: 'oráamone  
= ya

táa Konay  
me ~~están~~ dejando

Prose: nínna', mi papá.

Prose: ní'yo', mi mamá.  
Means mi papá (y) mi mamá  
me están dejando.



Jes. 103 S. Cornida Song. Improvised. ①

Tells of his blindness.

1 { puróotay puróotay waroonáa náa  
háa fonay náatoma  
háatoma koy náa

~~waroonáa~~

~~Tomá'konay háatoma koy náa~~

táahata hóy náa

~~waroonáa~~

(= prose word at bottom of p.)

②

②

púvroxtay waró'na-  
= los caminos

náa fonay,

~~calculando~~ calculando (I am calculating  
the paths (where I walk)).

Tomá'konay

(= low language mi'konay,  
no lo entiendo, no lo se).

Vuelta:

waró'na háatkoy

(= one moves along  
like the

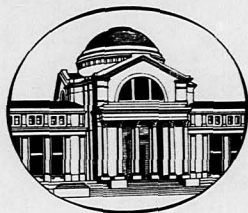
waró'na waahkoy, day mi paso.

waró'na manúm' manúm' koyá'  
me estoy volviendo payá y pacá.

Táhtahoy náa

estoy perdiendome (no miro)





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

SONGS POSSIBLY GIVEN BY KEWEN AND  
MANUEL CHURA IN 1918

kitsé' pēt, kitsé' piyá.  
= S. Monica. San Vicente is 3 miles  
mar - ed.

arānakwa gavānakwa  
= como le comitiz la cula  
de esa reina  
ala manisas.  
akutivē  
kitsé' pemani i sāwai  
2 miles syl on  
in 2nd & 3rd expedition

avā

hui

(yes) wai kō'vo pāia na ~~umta~~ <sup>umta</sup>  
~~amigo~~ <sup>ese</sup> elama <sup>aguel</sup> ~~ese~~ <sup>el pido</sup>

~~hamirōm~~

nakōkot  
~~asul~~ <sup>San bravo</sup>

hamirōm nogrīnok  
para onti <sup>arrancó</sup>

motūf.  
esa pulga  
San bravo.

potá we'ēke ~~no~~ nogrīnok ~~atūf~~  
otra vez <sup>arrancó</sup>

hui

kitsé' yāro  
para kitsé' pēt

arānakwa ~~gavā~~ gavānakwa hakutivē  
kitsé' pēmani sāwai  
avānakwa = gavānakwa hui <sup>End.</sup>



háve'a, háve'a, slap-yell!  
hávero' hávero, slap yell ye!

(2)

they said to her que sal te picot  
la cula.

Prose version:

arāra kwa'ag  
esque tal te comitis  
manifra

akutivē  
en el culo

(3)

8 p'okaro & jayó j'éro

⊕ á fruno á fruno

kē hai ja

kē hai ja

⚡

~~hai~~ hui

wē ~~mai~~ wó' renag kē hai ja

kē hai ja

kē hai ja ⊕ twice,  
pokaro ja hui

~~hai~~ hui

kotumot

pamavitam (Tamasca) had the bandera  
de plumas

When this song was sung accompanied <sup>5</sup>  
by whistling of <sup>some</sup> pitidos held in the hand  
and dancers dancing forward & backward.

Stop yell with high level tone  
dropping toward the end. When the  
inland ind. robbers when triumphantly  
escaping with stolen caballada from  
hill crests

made — — — —  
whistlings.

paq<sup>u</sup>fi<sup>z</sup>, pitido thus.

ni paq<sup>u</sup>fi<sup>z</sup>, mi pitido.  
<sub>not a</sub>

paq<sup>u</sup>, he who cuida la iglesia. They say  
that the people are hungry ~~and~~ & capt. orders  
backedfuls of food sent. The paq<sup>u</sup> alone  
has right to enter & emerge from  
iglesia, the others no.

Prose version

pekáva o jayó jero  
the paq<sup>u</sup> es el que se va a comer

afrío  
dentro de la iglesia.

we  
todos

mai wove naq  
allevantaron  
(=guilt)

kihaig kihaia  
la iglesia.



kotámot, the pale grey parrot (6)  
 en medio de la iglesia, C.h. C.h.  
 kihais, la iglesia, = jorán.  
 kihais - potato of bulb for thatching  
 jorán. agrees their mot might be  
 used for dwelling-jacales too.  
 kids ~~we cut~~ the best bulb of the  
 dieneegas + made potatoes + sold  
 them for ~~costa~~ 4 bits or 6 bits.

For in their pairs they had a big  
~~enforced~~ conflict the pai paimairidam  
 won + so they had right to ~~rise bar~~

nánvai ~~3~~ kma  
 todos pelean,

kotámota  
 por el kotámot.

hui  
 nánvai ~~3~~ kma

kotámota

At very first of song <sup>says</sup> ~~tip~~ i nánvai ~~3~~ kma

in  
 nan vaik kma

kot  
 nan  
 " "  
 kot  
 nan  
 nan  
 kot  
 nan  
 nan  
 ko  
 hui

nan  
 " "  
 " "  
 kot  
 nan  
 kot  
 nan  
 " "  
 kot  
 nan  
 kot  
 nan  
 kot  
 hui

nan  
 " "  
 " "  
 kot  
 nan  
 kot  
 nan  
 " "  
 kot  
 hui  
 nan 6 times  
 kot  
 nan  
 kot  
 nan  
 " "  
 kot

⑧  
J. nopá'aig, mi smaje  
J. o nopá'aig, es mi ~~ita~~ guisarrisa  
- my rattle.

J. & poká'fli, splitstick. Means su  
sonador,  
agrees that J. would say nipá'aig,  
my rattle.

hui is the sign to change the  
dance direction in the songs sometimes.  
Fiesta duraba 1 week or two.

~~mit~~

Another song:  
mi tóro roí ja (dini, dini, dini)  
mitóro roí ja áhaja  
to awiwin

mó hōam (= mira lo alla.)  
↑ hardly?  
mitóro roí ja  
↑ not long.  
áhajam (= miran lo pues!)

hui!

Perfectly heard  
mitóro roí hui are last two  
words at end of song.

There were 2 V. men here at  
S. Gabriel who went around dancing at various  
houses to see if the people would give them  
a dollar.

There was an Ind. & his son, of S. Luis,  
who were here twice.



For got word when  
 asked if the other day, (1)  
 the song he really says, <sup>the</sup> comments, <sup>are</sup> now <sup>unheard of</sup>.  
 mira, mira, ~~de~~ <sup>de</sup> onde <sup>de</sup> onde  
 raiz. (isto como se comenzo) (originated)  
 la raiz de la bailada, the origin of the dance.  
 = mira lo alla de onde comenzo  
 (isto) la raiz (of the song and fiesta)  
 awiwino, la raiz.

For the cantada  
 mira me, mirame, mira la raiz  
 de onde prendio la raiz de ~~la~~ <sup>esta</sup> ~~esta~~ <sup>esta</sup>.  
 kwifra wija ~~ahajam~~ <sup>ahajam</sup>  
 = mira la raiz!

mira ~~la~~ la raiz de onde prendio  
 (= originated) la raiz de esta cantada.  
 = miralo pues de onde vino esta cantada.

tsiwi tsiwi, deer hoof rattle.  
~~nitfiwitfiwi~~ <sup>my</sup> deer hoof rattle. (note change  
 of accent). made of the fetlocks of deer - and  
 it is a big ~~rudo~~ <sup>rudo</sup> of them - must have killed many  
 to ~~make~~ make one.

pa no'a tih<sup>1</sup> r ko, (11)  
 llenate bien!

ka'ka'ar, guazano.  
 ka'ka'nam, guzanos.

mi momi' gagá garamotam, estos son  
 Verduguenos.

gagáamor, ranchos de los Verdugos.  
 hja' moni' mi gagáamor ~~hja~~ <sup>hja</sup> ro,  
 ga me voy para los Verdugos. (no stop here  
 hearable.)

I'll buy you a glass tonight  
 kak'ar manifar

manifar  
 hui

mitru' pa mi tsi'aro  
<sup>ella</sup> <sup>you will go</sup> <sup>par, pepinar</sup>  
 pasi tsi'aro tsijaa vor.  
<sup>dua</sup> <sup>to pepinar</sup> <sup>tsijava</sup>  
 ka'ka'ka' (imitation of call)

One note says  
 mira tsi'aro, pafinaut,  
 pafinaut, pafinaut,  
 pafinaut, pafinaut,  
 pafinaut, pafinaut,  
 it is another  
 similar  
 seed plant.

at S. Bern inf. heard that the Indians (10)  
 hunted ~~with dogs~~ deer with dogs. Several  
 Indians, each with dogs stationed themselves at  
 various points and when dogs of one had chased  
 the deer till ~~he was~~ it was tired, another  
 set of dogs started in and so get the deer to  
 panting and get him

stay of her. Ind. and deer bear a lion.

non yōqelot, voy a molar.

g. yōqel'a, ~~me~~

yōqel'a metāte'ya, muchacho en

el metal.

g. meqér = R. méqél, turtle dove.

g. memégeram.

J. ~~k~~ kaqál, codorniz.

= g. kakár, pl. kakākram.

hjá' mōni' pā'hnōk, ya me llené.

hjá' mōni' gā pā'hīt, ya estoy ya

lleno.

pā'hno nōri', me voy a llenar,

Bernardo Macarai, was a capitan  
 of ~~sheep~~ sheepshearers at Anaheim.  
 Also sometimes says Ifija  
 yfinavor.

kakár maní' maní'far

maní'far hui.

Lia g. codorniz was princess. Se consideraba  
 como una reina, una cosa grande es mucha  
 capacidad.



13

$h \frac{1}{c}$  (syl. so change to refrain).

nhân hình áo tòng a

But <sup>98</sup>friction <sup>100</sup>low <sup>102</sup>Tina

think push kwa now now

hojovana hojovana hana

been inf. ~~from~~ learned this V. song  
 from Dionisio Valdez, a half breed V. the latter  
 taught inf. other songs too, but inf. forget them.  
 Tu que tienes esta gracia y esa  
 verbad,

da me la vista per la virtù que lienes

14

costume people of the  
the ones that robbed.

J.C. Suda knows a mt. named Katuktu,  
on that mt. is the sea hasta <sup>on the</sup> ~~on the~~  
llega la mar. The flood left a mark all around  
that mt - the hasta ay noce joya'wis and  
that is the sea's extent. The ~~clad~~ were  
huddled on top of that mt. Many people  
may go to see that spot.

~~I know the equation~~ ~~the~~ thinks the

may go to see that report.  
~~seems to know the situation~~ ~~that~~  
 knows Los Garrapatos, thinks the  
 name kitsepét covers S. Monica and all

the region there including Los  
Garrapatos too.

(Ca Sanora Mex.)

(15)  
Manuel Manso, husband of Pabla,  
not married but live together, at Pabla's house is a photo of Pantaleon.  
Manuel Manso's father is Reyes —, at poor house now.  
Her real name is Maria Pablina but all call her Pabla.

El Chapo, a fellow with a moustache,  
is now here. He is son of Pantaleon.

Pabla's father was a S. Bern. Ind. (Ca  
Cal.) named Francisco. He had land up n. of  
the town here.

Fernando Quinto, a G. Ind., was married to  
—, a Guera woman. Celestina & Martina were  
his 2 daughters of this union. F. Q. used to go  
up S. Fern. way. Martina was married  
to Ramon Solis. R. S. lived much at Monter.  
vicio. Inf. used to ~~meet~~ talk some times all  
night with R. S. Rogelio of S. Fernando had  
raised R. S.

(16)  
~~the~~ At end of the kiháig songs  
the men would yell há & tarig,  
and the women would yell há potár.  
g. avá'agá, como se estás gotten  
on U. hakú. Inf. nest. V. hakú.  
Inf. ~~nest.~~ nest. the mómot ahikain.



unugakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup> <sup>20h</sup>

~~unugakwa~~ gāsara<sup>v</sup> gat

~~20h~~

unugakwa<sup>v</sup> apowini<sup>v</sup> gāsara<sup>v</sup> gat

unugakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup>  
unugakwa<sup>v</sup> apowini<sup>v</sup> gāsara<sup>v</sup> ~~gat~~ gat

~~ahavini<sup>v</sup> gainita<sup>v</sup> nagakwa<sup>v</sup> nagakwa<sup>v</sup>~~

~~ahavini<sup>v</sup> gainita<sup>v</sup>~~

~~ahavini<sup>v</sup> gainita<sup>v</sup> unugakwa<sup>v</sup>~~

~~apowini<sup>v</sup> gāsara<sup>v</sup> gat~~

unugakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup>

unugakwa<sup>v</sup> apowini<sup>v</sup> gāsara<sup>v</sup> gat

~~ahavini<sup>v</sup>~~

↑  
↑  
↑  
↑  
nagakwa<sup>v</sup> nagakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup>

↑

↑

↑  
apowini<sup>v</sup> gāsara<sup>v</sup> gat

unugakwa<sup>v</sup> ~~ata~~

ahavini<sup>v</sup> gainita<sup>v</sup> unugakwa<sup>v</sup>

apowini<sup>v</sup> gāsara<sup>v</sup> gat

unugakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup>

~~ahavini<sup>v</sup>~~ apowini<sup>v</sup>  
unugakwa<sup>v</sup> gāsara<sup>v</sup> gat

~~unugakwa<sup>v</sup>~~ nagakwa<sup>v</sup> nagakwa<sup>v</sup> ahavini<sup>v</sup> gainita<sup>v</sup>

~~unugakwa<sup>v</sup>~~ nagakwa<sup>v</sup> nagakwa<sup>v</sup> apowini<sup>v</sup> gāsara<sup>v</sup> gat  
unugakwa<sup>v</sup> End.

also ended  
there once.

(2)  
With foot as above,  
With rattle 1 2 3 4 but nagakwa  
only 2 +

I understood foot beating perfectly.

jumate <sup>gourd</sup> rattle. Calabaza. used to have them  
here. ~~When singing~~ The Yumas have them too. Span.  
spelling.

When the verse with ref. to gainit comes, inf. motions  
with one hand to one side of him. When the verse with  
reference to gasar comes, ~~to the other~~ with the other  
hand to the other side. Very pretty.

Took especial pains in writing this song  
and rhythm.

(3)  
nagakwa' = oye!

ahavin nagakwa'  
= habla! oye!

apowin, grita!

sahavit

---

oye! gainit. gasar. apowin = grita!

---

unugakwa

unugakwa

apowini

ahavin ganita' unugakwa

apowini gasara,

gat unugakwa

ahavini gainita unugakwa

gat nagakwa' nagakwa

ahavin gainita nagakwa' nagakwa'

apowin gasaritat unugakwa'

ahavin gainita naga  
apowin gasara hut



Means Sea Wind. Old warápeapá song, inf. says.

mú mú hut áhiko

para para jamino (means aqui para, does not pass to the land)

para para jamino

para para jamino

para para jamino

para para jamino

~~para para jamino~~

~~para para jamino~~

~~para para jamino~~

mú mú hut áhiko

mú mú hut áhiko none here second time. Remember. Ok.

para para jamino

para para jamino

para para jamino

para para jamino

para para jamino

mú mú hut áhiko

" "

End.

The above is a wanápiapa'jam song. Willy Pablo and his aged father are of this tribe. Willy Pablo's father is as old as inf. is. múmut ahíko is their song (of the wanápiapa'jam). The dialect of this song is At. The At. daban todo canto -- por eso the palabra of cantos is At.

No. 3 <sup>beat a.k.</sup>  
123 456

wirarai pata hamia  
means vuelta! sol. (across sky + back under earth);

mamana pijo  
swing bullroarer bien

From wirarai  
patamia in  
nose, da  
vuelta al sol.

wirarai pata hamia

mamana pijo

123 456 123 456

" "

wira

urea pitfui urea pitfui  
ya viene

nura watfi kutu henu  
ni nra grave pole. (< kutimant)

mamana pijo

ends here.

wirarai pata hamia



This was obtained when I pressed inf. to ②  
sing "the saharvit."

The first verse means that the sun  
da vuelta (gesture of the sun revolving around the  
earth. The second line means that the bullroarer  
da vuelta. — it does so the same as the sun.

(No. 4.) Bats ok.

⑦

~~sahavit.~~

tsauriya<sup>v</sup> tsauriya<sup>v</sup> from tsauri<sup>v</sup>  
wani<sup>v</sup> sunya<sup>v</sup> + from sunya, in heart.

ahik<sup>v</sup> opama<sup>v</sup> siva<sup>v</sup> from pamásit  
a sierra line where  
beans come forth inf.  
thinks.

topho<sup>v</sup> topno<sup>v</sup> tsaya<sup>v</sup>  
yo quiero maderange lumbre = ser. xut  
to more

ahiko is for  
boat's breath.

omitted sometimes leaving the  
line merely today.

No. (5)

kiruru<sup>v</sup> i<sup>v</sup>

my heart palpitates muy fuerte.

illustrates by stamping foot quickly

nisun,  
my heart.

kururui<sup>v</sup> hina  
temblando.

(a) hai<sup>v</sup> pai<sup>v</sup> úkiva<sup>v</sup> ~~temblando.~~  
ondebay ~~ayata~~

mi<sup>v</sup> kururui<sup>v</sup> hi<sup>v</sup> va  
temblando

mi kururui hi<sup>v</sup> va

kuru

hai'pai' ukiva

" "

mi kurumi iva

" " "

mi hai'pai' ukiva

~~hai'pai'~~ ukiva

mi kurumi iva

itfat ukukiva  
abajo

pūt ukukiva  
↑ n puhut

mi ~~tfarataf~~ iva tfarahatf haiva

mi kurumi iva

hai'pai' uki

mi kurumi iva

" " "

hai'pai' ukiva



taitpa' = ieja who gets children  
 O.K. cuidado aqui cerquita taitpa'  
 callate!

hai pai hukiva  
 " " "

mi kurumi hivay  
 " " "

mi hai pai hukiva

hai pai ukivay

itfat ukivay  
 ay, ~~ay~~ abajo (< itfatuku, abajo)  
~~puhert~~ ~~ukivay~~ ukivay  
 (pohutuku, abajo)

mi tfa va hat fufi van (gesture to indicate  
 asiva pafa asiva motion from self).

mi kurumi ivay

" "

hai pai hukiva

" "

mi kurumi ira

" " "

mi hai pai ukiva

~~hai~~ hai pai hukiva

mi kurumi ira

hai pai  
 " "

hai pai ukiva

mi kurumi ira

End.

páhavit - como Dios.  
sahávit is the same,

tsanópa, big sept - at a lavacrum.

he kofianis hun y kam - puercos  
gates.

má t f k z' - sabe fado.

= i namam

wakáfr, fiesta

paga, payaso.

kput, ballena.

panágar, - es del mar

No. 6. Beats, o.k.

turi jumávi = turimur, oso says: yo  
soy de allá.

mijipni

ai turúrit ~~huna~~ huna - for huna.  
yo soy de allá, oso

turi jumávi

mijitni

manuri ~~gáhwit~~ gáhwit = saliendo de  
mi boca viento.  
muhi ko huna - (Refer to  
bear passing  
when go outside  
leaving as if  
it were cold!)  
turi jumávi

Do not sing this song with the rattle.

This is the only irregular beating - a sort of pause.

mijipni toróvit huna  
payá like oso. oso

manó ri ~~gávi~~ gávi  
alla means go ando ante quiere.

mijipni  
torvi jumávi  
muhiko  
turimur.



16  
 Above song given as a sohavit song. ~~The~~ The  
 kut'saviam. but the reputation of being puros hūnām —  
 dancer hit a fire log when dancing this dance, lots  
 of fire there at hū'avituk when above dance  
 was danced (after the rabbit hunt elsewhere  
 described). The dancer turned 180 in the night  
 but the next morning was the same as ever  
 (man again). The people used to antes be  
 muy flacos todos y buenos hechiceros. now however  
 they only say "yo soy hechicero" and eat  
 heartily.

17  
 No. 7. <sup>v</sup>ju <sup>v</sup>jui <sup>v</sup>vā  
<sup>v</sup>sui <sup>v</sup>venō <sup>v</sup>ju <sup>v</sup>jui <sup>v</sup>vā  
 (h) <sup>v</sup>amā <sup>v</sup>kupāi <sup>v</sup>kupā  
 lumbre lumbre.

<sup>v</sup>sui <sup>v</sup>venō <sup>v</sup>ju <sup>v</sup>jui <sup>v</sup>vā (y)  
 and "cupai kupā" <sup>v</sup>to. tamahasu kupai kupā  
 jahūno kauzi katju mā ~~amā~~ ~~tamahasu~~  
~~kupai kupā~~

<sup>v</sup>sui <sup>v</sup>venō <sup>v</sup>ju <sup>v</sup>jui <sup>v</sup>vā  
 to.

points with hand at suiveno word sometimes

Note: means that tamafut has today  
 dentro (ahunak, dentro) como lumbre.  
 means tamafut, a kind of animal, is muy colorado  
 and like flowers (suiveno = afo, flower,  
 exhale h h h h h. a very fine dance, aha riyi, they cried.

Note: Some lines have ama, some clearly hama.  
 Some lines have the y suivenāy ju jui vāy, others  
 have the y omitted. Sometimes jahūno  
 once distinctly heard as ahūno.

Beats c.k.

No. 8. A Paë song. Inf. adds that also the kai, and all the others sing it. The Paë were very fine singers antes.

ʌfɪkwɪnavami  
(arribax -- asikwi, arriba)

ʌtɔʃɔnavami

These alternate several times. Then perhaps the second is repeated with the first following it; then the second, and thus several times. Then:

(h)iamumimikāivā(η)  
(from umim, name of a Paë man who made this song and so they mention his name in the song)

tʃapānūhikāivā(η)  
(tʃapa, allā -- this line means "it is my song")

umɪnavami  
(this line means: "I am umim")

Then:

ʌfɪkwɪnavami

ʌtɔʃɔnavami

After repeating these two lines several times he ends by:

ʌtɔʃɔnavami (End).

Note: This song is much sung at Banning, and several Americans there know how to dance it. The beats in the song as recorded above are all completely correctly recorded. When dancing the right foot is brought down on the ground. But he says that women when dancing just sway the body from side to side. The following hand gestures are also used in the song. When the line (h)iamumi, etc., comes, inf. claps his hands together at the syllable mu and then immediately pointed with his left hand to his left and kept pointing raising and lowering his hand in a diam. of six inches as he did so throughout the rest of that line and through the line tʃapānū, etc. Then beginning with the line umi, etc., he keeps rolling his forearms. Sometimes they clap at the syllable ji of afikwi, etc., near the end of the song, point during the rest of that line, roll forearms throughout the following (atoʃo, etc., line) and point with the right hand during the following atoʃo line which ends the song. *Roll forearms in over toward self direction*



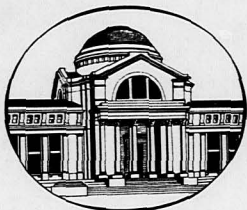
Flea song (p. 5).

jāvar song (p. 4, middle)

Song when show tjiavor in eyes of quail.  
Song mentioning potar sung by women.

Dinge song.

frapāki's song.



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

SONGS WRITTEN DOWN BY HARRINGTON IN  
1933, BUT NOT RECORDED



Jes. on J. Songs Which He Does  
Not Know.

Mic. Mariana Luna, a  
 $\frac{1}{2}$  breed Gabrielina woman, ~~and~~ married  
to Antonio Luna of Puerta Cruz,  
talked J. & I. heard her  
say pēs pivat (sic). Mic. &  
Eus. nt. Sp. perspivata.



pá harit, como Dios. [exc.  
Kuhn or Manuel Santos notes].

Sot. & wife nt.

~~Caharit~~ Song (Sot's w. knows better than Sot.).

pá haritá. rampá

wiyáwt puré. mki

~~ca. nat~~

wi harita. rampá

wiyawt puré. mki

ca. nat

They know ing. only of last words. (rea.)

Sot. yá. mare pahí. nuk,  
thinks it means ya viene amaneciendo.

gab. sing:

yá. mare pahí. nuy vá

yá. mare pahí.

Jes. rhg. hyaa' more' pahíinok,  
ya va amanecer. This comes from a  
peon song.



Jes. on above song:

Jes: páahavít is S. language, but may be used in  
other dialects for he knows.  
Jes. heard wiyáwt or also hoyáwt. Last  
word refers to same thing as

'ahóoyawpe', telephone wire, or radio —

vienen 'ahóoyawpe' la palabra, i.e. it comes  
aloft thru the air.

N. porée nke — tried long.

wihavít es una cosa que solos ellos saben.  
This is one of the words that inf. & n.

This reminds Jes. of following song  
on wii'ted'ooté, a red stone that stood  
at sanóoyaya, Los Coyotes, near here.

moompa

koymom faxaamoo vet

wehéeta

naahaa'a



S. wiitfo'ootf, a red rock with a  
neck or it like a person. This neck stood  
formerly at 'anooga. When they were

Toovaxopitaff, eloy olla. This olla &  
wiitfo'ootf were quarreling as to which of  
them fire. and w. lost out, for he broke up  
in the fire, while the olla did not break, it stood  
the fire. But el pobre w. se quebró, porque  
he was not for that destiny. The w. rock  
belonged to <sup>Capitana</sup> Maria Ignacia. The Picos stole  
it from the place.

Quest. on J. songs.



G. lah. song.

at Teofil's house J.P.H. heard them  
sing tonyarex toveemay ca.  
Jes. cannot remember this good.

On rhg. think, it says  
toveemorr.

Jes. Non-G. Songs.



Song that came to Jes.  
5 yrs. ago in hospital & wd. have  
driven others crazy.  
8. noon kawii'iiif kawii'iiif  
kawii'iiif

S. rain song. (ca.)

hoyáankō pāahavit.

tamúa 20raa

and comes a white cloud,  
a bl. cloud, a kwisáhtat colored  
cloud, a reddish cloud. Quite  
a long song, for rain.  
The luds. made these ceremonies  
with much respect, but now  
& got results, but they now  
have many ~~re~~ idiosyncrasies &  
religions here, 2 se porfean  
uno con otro, y

(Aguayo)  
Celestino at Pichanga was a  
protestante, & Luis asked Jes. which  
is right, & Jes. said he cd. not say  
for luds. have a still dif. religion.



S. Song. I for calling rain

Kimáa xay wiing<sup>a</sup>

tamáahapaaRay áa máahúo

yuu huu p

= ga se tapa el lado Tido.

h h h

Jes. sings.

'ayáat 'ayáat

'ayáat poká'

ca. words — is singing this to

find ~~glett~~ his rattle

Teofilo's R. fah. song.

Jes. does not this well, but can  
sing it.

Pr. húnwot xaraxxarax,  
the bear is growling.

noyúnga notcéeya

R. Peon Song.

<sup>so</sup>  
tofo púone

wafa'nyáal, no kayto'  
+ needles mi sayo.

tofo pookoné supúl peeso,



A red primitive Soboba Peon song.

magnan: kóo

"

magnan: kóo ho

"

'x' d' d' d'

↑ así pujaban, no pujaban como pujan ahora.

Cal counter sticks merely pokláw.  
Calq. have a special name for these palitos:  
ni-fúm, no counter stick.

Ja. S. máakeka', a green  
chapule sp. It has its song:  
song.

máakekaa kekéea  
" ké semienta solo primero

'órah mótfe' ~~hée~~ táakone

wá'yom ~~hée yom~~ tóva'yom ~~hée yom~~  
ya van a pescar guata y piñones.  
máakekaa kekéea

[thinks J. say same, for  
both S. & R. say the same].

Prose 'órah mótfe táakone  
= ga <sup>nos</sup> ~~los~~ está dejando  
para ir a pescar  
guata y piñones.



R. form of same song:

máake kaa kékaa

tóvat ~~ka~~ óp wáatfak

kwiiláp wáatfak

máake kaa kékaa.  
~~ka~~

tóvat ~~ka~~ wáatfak

kwiiláp wáatfak

=

Deer Hunting Magic Song de los Venaderos.

Tóoyox Tóoyox ~~ka~~ o páa la

está riendose la <sup>added in song</sup> agua.

tóoyox Tóoyox xawíite ~~ka~~ kuláawot  
está riendose la sierra y los palos.

Above song was the hechiceria que tenían.  
← prob. páa'atcat. N. G. equiv.

R. & L. páatfat = buen cazador para los  
venados.

starting out deerhunting  
sang all night before

= R. & L. luká'it mihiut,  
cazador de venados.

J. fukaat  
↑ English o.k.



<sup>long. about Net. words ca.</sup>  
wawānat yonooho nayta

neyta

karó' kari'

this long net had sharp sticks  
and yunnunagt, the clavan la  
reda. lotootin ca., lo tiemken.

S. Song: from put, tiralo  
'ayát <sup>'ayát</sup> p. káatf ~~hénenave~~  
tiralo el sonaje  
'ayát 'ayát taróotf  
pon de sonaje  
hénenave  
in the middle.

This is a song to consecrate the



The song says the earthquake is  
trembling with the force of the  
train coming as the rails tremble  
with force of distance.

S. háwkoƆ fǎavet =

R. supil fǎavet, a  
mexicano. No unredupl. form  
in R. and no etym. Does not  
understand how Rewen used it  
for sabios.

Cah. tǎ tci'atcem,  
mexicanos means son de a  
caballo, the ones that go on  
horseback.

a S. song says among <sup>other words:</sup>

xaykogam mǐukayam

fr. from Moh. hayeko and  
mǐuka. Hilario of Palm Springs  
sang with a song with these words  
in it. Song starts 'afuuno mǐmǐhika  
inf. sings it to me with rattle.

S. song para soltar el máaƆavot

(inf. says pitch is too high and  
will sing it some other time).

táamƆat. (one of the words,  
identify the song by this).



①

ſ. kimway, to make fire with  
firesticks, kímá·nó·t sa ha·niyo,  
~~Prose~~ Prose kímá·nó·t

ſ. lang says they tiraron al mar  
los huesos, & all. - God.

~~ſa~~

ſa

ſata·xi wihiyo·ta  
zacc. of wuyóot  
in ſ.

h

②

hami·ga tawo·ho·  
nde lo

ſata·xi wihiyo·ta  
his body

pa·há·ga tawo·ho mo·ſa  
en el agua

mo ho·m·ya tawo·ho·ho mo·ſa

ſa goes on to mention bones,  
hand & head & finishes.



Jes's S. Song, composed by Jes.

It mentions mûukayam, ans.

wá'paryat

member of a certain tribe

'ahûn

means that the caseros de aquí  
saw the Ans. & did not fight them  
but were not agusto for our  
customs were our customs.

S. Peon Song.

Jes. knows only this one S. Peon song.  
Words say that the loco dice que ponga y el  
coyote dice que agarre.



# Jes. Sp. Songs

Jes. knows song that Leon and  
tejon ~~we~~ started out together  
& met the crickets quite a  
story. And if we Inds. had had  
our king, we would have dealt  
with the intruders.

DISTRIBUTE!

kwíni yamí·nuk  
→ waves.

14

pá·rara kenóó  
mo·nta sahí·kayn

mo·nta sahí·kayn  
= el resuello del viento del mar.  
pohí·tsa.  
kiwíni·ni yamí·nuk

Rosa

yamí·nuk.

(= len. momut sahí·ko).

ná·xoywot = cielo, big  
word. Jes. rhg. n. this word totally, or  
s. takuhpate. anything like,  
anc. old. "nocuma"

R. pikát, stone knife  
A l. Rosa man told inf. they used  
them.



On the paaraáa song:

kwíí nī nī yamíi nok  
= ~~is~~ está corriendo,  
Eng. it is flowing,  
= R. γάλα.

g. No one ever told him what

kwíí nē nē meant, but inf. malicia  
that it refers to waves. Those who be  
kwíí nē nē, he is sure.

J.

henúunkame linúunkame

atfáa tfáy vaa mee

tavoohookma me'eera

" foahaana



1. S. Song

poná mene

ʔamá' he hūy

ʔamá' he tuhuu k

ʔamá' he kwii hi

ʔamá' pōgām

kwit, rabbit.

tuukuwut

kwit

min hu vut

These 4 animals  
kijeros ran race  
when they finished  
the world knows  
~~the~~ identification only  
of the 1st.

Cah. Pajarito Song.

yóoko lée we

húu na lúu na lúu koléu

Cah. prose húuna l, badger.  
lúukoléu, está agachado.



This is the 1st of 8 songs  
used for softening the  
máafiv<sup>o</sup>. These songs are  
very high pitched.

[fonáamík, en el  
medio].

Xictor Meza:

miita'ée miita'ée továang<sup>a</sup>

~~múnga'ée múnga'ée~~ ~~továang<sup>a</sup>~~  
" " potáanga

miita'ée a'x'x'x'.

miitax, lo está echando humo,  
múngax, mas echa humo,



Vieta Mega song. pi'mukvol.

pomkii pomkii noorayraa  
pise pomkii

fomkik fomkik  
tupayk tupayk

Song unfinished for recor  
cylinder did not have room.

vieta mega: ch. pi'mukvol.  
sexwaayay

no kiipaa' sexwaayay

no kiipaa xwaayayay

no kiipaa latcuayay

no kiipaa ha'oom yay

no kiipaa' sexwaayay, etc.

no kiipaa' sexway a' a' a'

xwayyaat  
it burns to  
white ashes  
tcunyak  
it burns  
'oomak  
there is nothing



Victor Mega pi'mokvol:

áfwotaa'amúugoy <sup>nováami</sup> ~~foraagi~~

Prose

<sup>occasionally</sup> ~~hamuugoy foraagi~~  
hamuugoy nováami

amugoy foraa 'x'x'x.

ko yóoy ~~ay~~ nováami

puníinik nováami

áfwotaa'amúugoy nováami

ha 'x'x'x.

Prose ko yóoyax, he descends  
flying. púunik, da vueta.

Ser. Nukwaanio pi'mukvu  
<sup>niyeu hugva</sup>  
<sup>= me llozo</sup>

hamée 'amáa nitaaxva

ya me da lástima

hamée 'amáa

nvhawyaneva

se me va in mi guitarr.

niTaxamaa ni

Tukunpar



nitáaxama áyaa

(2)

me enseñan ~~la~~ el cuerpo

(when I am tendido, porque  
antes pintaban la cara)

toykwanan nopi'ro

the raices grandes died  
+ we can't escapar.

(at first they peleaban  
mucho, they wanted to make  
all like the <sup>morn</sup>, to bathe  
in water + revive, + live  
~~on~~ again. But those who  
advocated this lost out.

Another song says lloraron en  
el principio y por eso tenemos  
que llorar, chuf knows 15 of this cycle.

¿no áaya, my ~~tea~~  
sonaje.

(3)

G. Song.

Tavóok ma munéé' 'ay  
yaváaga 'a foonna  
la comida  
en el medio  
Tu comida están poniendo  
adentro (en el tukmal).  
(= navoor)

tavook<sup>ma</sup> sū.ki namáa kiya  
en el medio

tavóok

pararáa kenoocho  
yo soy agua  
pararáa kenoo

moomtaa 'ahii kayn  
el viento de la mar

moomata

kwiinirii yamii'noo  
las olas corren  
(from yamii'nuuk, corren.)

~~the~~



waroja's song:  
Tch

a.g. song when they open the magfivot

tavookma me'eera

hiná'nkame' hinu'hnkame'  
nescit nescit

asaahaa t'ayvame  
nescit enfermando

tavookme'eera

~~Base tavookma~~  
tavookma me'eera  
están poniendo (objv.)

tavookma fwaara  
(objv.)  
están poniendo el jenco.

Songs obtained with Victor Meza and  
Jes. together. Wed, Jan 11, 1933.



G. lah. song.

yáyto } veráam - veraam  
          } ~~miráam miraa~~  
          } for maráam, ariel  
Joo hoorayt

~~manaa~~ ~~miráam~~

tonóohoret  
          s. tonóovet = R. jahóovet.  
yáyto veráam veráam

s. náamuhatt, hombre  
poderoso, no juguete, hombre vivo,  
como George Washington. This is  
another

s. máatfuko', hombre muy sabio,  
una g. tiene vista mucha, like one  
who sees beyond the sea. Those are the  
máatfukom, los sábios del mundo.  
= g. 'ahyóorot (given when I ask  
for g. equiv. of s. máatfuko'  
tehóovet 'apwáan, buena calzoza tiene.

g. faháhr~~em~~em, = R.  
fowó'tfom = R. teáténiteom  
= teayite niteom. means una cosa muy  
                                  respetosa, muy alta.  
g. sing. pukú' jahóovet, but pl.  
faháhr~~em~~em.  
          ini



G. Song.

to fáwt por éem kée  
" Pr. to fáwt por éem kée

Pr. Tofaut .. por embe  
frizats mg. means que es o como  
se llama.

.. po yu a yu un m'ok  
 to fawt poreem kee Pr. po yu yu un m'ok  
 .. .. From yu yu un m'ok,  
 .. .. etá clorando,  
~~monja~~ poreem kee the to fawt  
 .. .. is ~~was~~ crying.  
 .. .. po yu yu un m'ok

~~Laforest~~

moomya      'oroo' fault  
"                      "      = place in the islands.

hafoo<sup>cot</sup><sub>pattnake</sub> tamaa<sup>vet</sup><sub>totowic.</sub>

Ha ha ha wit

Tesfilo was the wará'pikat in the fahooet last night, = the dancing leader.

the stuff on the battery is not  
comida para todos, but for ciertas  
personas, not all can touch it.

Jes. shows me a 4 hole flute (the  
5th & 6th hole plugged) that José Juan made.  
The flute here had 4 holes.

Vic. vs. that K. surely ought to be  
wv yaa mōt, not wiyaa mōt.

he told <sup>victor</sup> me before the dance  
for me to watch the fire during the dance ~~to see~~  
to see if Xic. wd. not make a whirlwind come  
while vic. & others were dancing.



R. song. jahrovet.

> la hál wot páa he mée hém ya

salwot paa he mee ~~he~~ heengya

From hemlock, to wave around in the wind, like a bird ~~flies~~

blowing & flying  
around in  
the wind

the wind  
sic. thinks  
them

There is a

Р.А. фон  
Гендеев

Thêm max.

nóo yú uya      nóot tēya.  
     my head      my plumes

yalwot. pa héméhémga.

Jer. ~~sup~~ did the ~~sopla~~ing at Jchoovet  
last night, but that is not his duty, Jer. is  
like capt. mayer, shd. have his ~~sopla~~ official.

4 or 5 habóoret dancers are enough.  
They shd. go ya mero como van los patos  
en la agua, forming a ringlera, & then  
at a turn in the song, ~~if~~ se aumentan suddenly,  
& then later form a line again, — it was  
very pretty.

they ~~will~~ have decided to  
dance 9 nights: 3 at Teofilo's place,  
3 at —'s house, & the last 3  
at Jesus' house.



P. Jah. song.

me'yaanay 'evéevan mok  
= este estoy tentando (where I am touching  
the comida placed on the batea, touching the  
contribution.

kemáa huntu  
ven mira!

'afyóoxin noróoya  
kemáa huntu

jahóovayt maniisan

me'yaanay 'evéevan mok

'afyóoxin noróoya

But the ~~old~~ modern  
singers say

now ~~for~~ wrongly

'afyóoxin, with a f x.

Pure G. Song Sung by Jes' father.

El gigante + his wife  
Mariana (she was a pure G. + pariente de  
mi mamá).

yo'ha léema yóohóo ho hó hó

hée pas <sup>kayáw</sup> kayáw we lée  
he lée he.



Asan:

390

The saho.vayt dance  
is from the ids.

[Sept 1]

Asan

Has heard in a song the

g. words ma.nit

po' serawnit,  
it means.

but n. what  
er. this means  
to loache.

The above words are  
in g. occurring in the  
song, x. of the  
saho.vayt dance.

= wo.na'pif there are  
these 2 names for ngs. for  
this word, the same identical  
reference.

Adan  
Most all the words of  
the saho-rayt dance are  
in J. gueso, Adan vs.  
On Adan's memory.

Misc. Songs.

Jes., Jan. 1933.



S. song

~~aya~~

woya hūna weyóota  
... (su corazón de Woyóot

man<sub>1</sub> póo qii fke ne vóo  
están pizando

Above words & h., every  
letter.

These words refer to the people  
picking the heart of Woyóot when  
coy. was trying to get it.  
They used to

Vic. P. Song. sup. words, phon.

miita'ee miita'ee toráaya  
.. mg. polvadera o humito; ... una palabra  
echando humo grande.

múnga'ee múnga'ee  
pr. múnga, echando humo.

~ " kotáaya  
~ en la lumbre.

Jose maria sang a  
raven song. Iuf. knows it.

R song.

xara xara

= el oso se enoja o growls, prose

húunwot

xaráxxaráx, he growls.

xara xara

húunwot

Vuelta: (does not know the vuelta well).

nóo noyúnga

tééya



J. fah. song. words ~~all~~ ch.

Tofáwt poréemkée  
pr. Tofáwt poréemkē

Tofáwt poyuyúnmok  
pr. Tofáwt poyuyúnmok, the Tofáwt  
está llorando.

móomya 'oróofawt  
ch. forever. Prose móomya 'oróofawt.  
This says the 'oróofawt (whatever  
that is) is in the sea.

ha fóowot tamáavet  
= the foot (bl. diamond sn. is the  
point of the hechiceros.

Once at Cahuilla a man named Pio  
Apápas, a hechicero, tried to hechizar Jes. while Pio was drunk  
he was making tamáavet go in and out of his  
nose at each breath. ne hiin tamáavet, my t.  
Then ~~hit~~ hit him in the nose & knocked him  
down. Ambrosio, son of Pio, shot the comisionado at Cahuilla.

J. fah. song. (see elsewhere).

móomya yompáarankée  
this line ch.

'evée va ~~mpo~~ nio hoayón

móomot

---

All these songs have móomya, for  
son de allá de la isla.



J. lah. song.

manée ~~no~~ nō ~~no~~ mii nō nipa  
pr. manée nomii, allá voy

'atfáaxwe tohóoya.

pr. 'atfáaxwe, behind the house — plen. pr. tohúnga.

tohóoya  
pr. tohúnga

vere yoo mbree  
ch. 4. mg. of this word.

kongáavet  
island ch. plen. (means I am going to behind  
tohúnga and to kongáavet).

Angela's father sang this song.

J. lah. song. words sufficiently heard.

hi'úukma yováara 'ajúungya  
↑↑↑↑ pr. hi'úukma, llevar. hi'ún'a, llevarlo!

hi'úukma ~~are~~ kiháya

wiihiit 'iyákkóo

monáa way peyóokne tsháavngáa  
prose tsháavngáa, en la lumbre — tsháavot, lumbre.

monáa way peyóokne 'atwáangya.  
= en las brazos

~~was~~ = ga prose do.: ya lo voy encontrando a las brazos.

waypeyóokne

also call iglesias, capillas yováara, to vs.

means take the conida and put it in the  
middle of the church, ya es para el Señor. Then  
comes the word wit 'iyákkó, consecrating & the  
food there placed.



Another song mentions  
kikiwaa. Sounds like redupl. pl. of word for  
fish.

J. fal. song.

a song mentions payóokne fahóorayt,  
está elegando el fahóorot.



G. fah. song. (see elsewhere).

yawáay náo

ne

G. fah. song. Teofilo sings this song.

máynoo namáa

haglo en el medio. pr. máynok,

kixáya

namáa kina, ~~kixay~~

kiháyya.

(means same  
as yováarr).

~~kwiniim fawret~~

kwiniim fawret

ch., n. mg. but

ne mayno

fawret = R. fowó'ic

= G. fahóorayt

↑  
G. has ay,

Prose is not e.

kixáy'aa

~~the~~ Vuelta

ta vóokma

namáa

kiháy

~~prose~~

= prose: ta vóokma namáa kiháy

kiháyya, poren en medio

yakéenponamáa kiháy

kwiniim fawret

Now for 67 line

I hear it

carefully - it is

kiháy, not

kixay.

at first it said kiháyya

Pr. yakéenpo

namáa kina

para que

bailen en medio

so that they can dance in

the middle of the

iglesia.

kwiniim fa

Vs. G. fahárim

= R. fowó

is com.



G. song on azoteasing lnds.  
that inb's mltle used to sing.  
kimáa háa way ne' ee léera

kimáa way fakwíitne'

~~kimáa way fakwíitne'~~  
= castigame

kimáa way rovíitne'  
garroteame!

nóoma' <sup>ch.</sup>

metepne'  
= ahora

rovíitne'  
= garroteante

te puedo garrotear.

kotaáarare  
instrumental,  
very impt.  
But  
kotá,  
↑ short  
palo.



menke' negáwte hoyno can also  
I. sang. commence this song.

yawáy nóom yawáay nom  
believe it, have faith in it. For prose  
yawayno fawveta, believe the fahoovet.

fáwvæt menke' negáwte hoyno  
= fahoovet este es que me tiene  
says this is means: the fahoovet is  
for fáwvætay what holds me. says that  
& that it means song se enfia when we  
fawáa'ic. cut it all up.

f. -lafyóoxin = R. ponoamiki, his food  
to place on the botea,  
his contribution.

maxáa ponél 'ahíinom <sup>this m is omitted  
in prose.</sup>  
= déle lo que es de él  
= R. 'óvri pomiixi, ch., give  
him what is his, ie. & give the  
comida to the sea, earth, etc.

vuelta: fawráyt

Kuyáa haívet <sup>Kiisunaavet</sup>  
place in Kiinky karaasa.  
Pr. Kuyáafavet, a placename in the id., inf. supposed.

yawáy nóom yawáay nom.



9. 3rd. sing.  
 pakóo kemáa  
 .. .. = ven entra!  
 .. ..

méen'ay kemáa  
 .. .. a este venga, or en este venga!

pakóokemáa  
 ..  
 ..  
 ..

méen'ay kemáa

me'kemáa  
 ahora  
 kemáa  
 xárvoya,  
 ↑ a place in haraasa

~~méen'ay~~  
 ikwáam kemáa xárvoya.  
 aca ven

(a 3rd. ind.).

Words sup.

Victoriano compuso un canto: a patada song.

(hi) Taróohokmáa máaneta

awíiwino maanet

pt. taróokma, estan  
 poniendo (= haciendo)  
 maan means they  
 are componiendo  
 the root of toloache.

~~to~~

po ha wíi ha wíi máaneta  
 from prose awíiwino, acc. of his root.  
 hi taróohokmáa máaneta.

Vuelta: ponamaakina nóo yakéen póo  
 yováahayáa nóo yakéen po  
 pr. yakéempo = dancing.

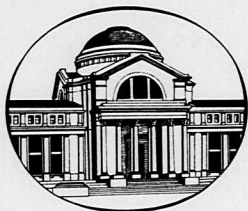
~~ne~~ tfaáaxvi

pr. ne tfaáaxre  
 = (dancing behind me in  
 the middle of the iglesia.  
 for se hacen como  
 rieglera dancing.

Every 10pt. tiene que componer un  
 canto to contribute to the toloache fiesta at Cahuilla.

## **Miscellaneous Notes**





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

MISCELLANEOUS FROM KEWEN

Notes on What June Kuhn Tells.

Capt. of San Gabriel. Got 2 brothers, magicians  
of the islands to aid him to ~~destroy~~ his enemies. But  
they destroyed his friends as well, so ~~per~~ the  
Capt. went to the island and destroyed the  
2 hechiceros and ~~this~~ the boy whom they were sucking.

~~Indians lived on Old Baldy.~~

~~How Indians danced & raised feather banner.~~

~~Light birds, etc.~~

~~Cave back of Asuga.~~

~~Story of Papalis, Tejon Indian~~

~~Story of Kanō, (name means suicide).~~

~~Call the soda snake as they do because it  
is not poisonous, he volunteered. Who~~

~~use of aji'p.~~

~~Try him on coyote stories.~~

~~Go over Taylor's words with him~~



Kuhn.

Kuhn's mother was about 4 ft high when the great earthquake occurred. The people were at mass on Sunday at S. L. R. and priest was at base of tower, calling his "sons" to come to him and not be afraid. The tower fell. The priest was not killed, and one Indian on three sides of whom great rocks fell was not killed. He called afterwards and they pulled him out. But all the other Indians at mass were killed. Some say earthquakes are caused by Jesus in heaven who throws a great stone into the sea, Americans say. Jesus has day in which everyone must die in book. It is the bible. Kuhn does not care if they throw him in a barranco when he dies. It costs \$20.00 for a funeral now. They are robbing people \$5.00 (evidently used to cost but \$5.00).

Feb. 5, 1915. ①

Kuhn.

Kuhn tells at length the story of the cave of the *tsat'gitam* near S. L. C. A Sonoren, whose name K. does not know, went to a place spoken of as the *aguaje de la Ama Blanca* by the seacoast. He entered there and there were the *tsat'gitam*. They talked like strange languages of course, but they gave him power to understand them. There were *vitobas* and *cuerbones* (thus they called the big *cuerbos* who talk) and the *tsat'gitam* started to dance that dance which they call *which uses father* *beaddresses* & in which they give a sort of grunts. And as he left they gave him something to take so that he was wise, and they told him never to mention what he had seen, for if he did he would die at once. He found himself by the place where a little water issued forth and it looked like a dry hollow. He had been missing for several days, and when the people asked him where he had been, he would not tell them. At last he let on that if he told he must die. They joked him and said he must be like the Indians, believing in animals, etc. So he told. And he had no sooner finished the story that he was sitting there dead. These *tsat'gitam* are the *sabios del mundo*, for that is what the name means. Below God, whom the Indians knew as dwelling in the sky, and K. said something here about the sun which suggests connection between sun & God, the *tsat'gitam* are those who rule the world. In telling his story the Sonoren said (insert following above!) that he found a little *pitisa* (turne, like frizzled edge of gunnysack or balle here, K. illustrates by) sticking out of the water of the *aguaje*, and he pulled it and pulled it and it was long, and at last a *tsat'git* (singular form of the word) appeared. The people listening said there were great or many *vitobas* around the *aguaje*, as he. The Sonoren told this. An old woman (S. L. C. Indian) of a family named



Robles, mestizo family I understand, told Kuhn this story, at S.J.C. <sup>Kuhn</sup> (2)

The cave is dangerous, for when the tide enters it is dangerous. K. heard that a vaquero once at the place saw fine corals and arcsos y jaras hanging in the cave. He was afraid. For some think that Jesus who is in heaven gives power to the sea, and when the sea is angry it is dangerous, if you throw a rock into the sea it will be dangerous for you. And the vaquero told the people what he had seen.

K. has hoped that he might get a revelation by the cave, for those of us if we could give a person maybe so that he live forever, but never could find the spot. And at Tejon also was such a cave, and men got power. If a bear there (by Tejon cave) came out at you, you must not run, even though he eat or fear you. For so you might see the mystery.

The above story was perfectly understood by me and is recorded substantially as told, only that I have abbreviated it somewhat.

Feb. 5, 1915. Kuhn (1)

Kuhn's sister went with Joaquin Murietta's party north from here. So she saw much of California. [There is a place beyond (n. of) Tejon called the four anoyos in Sp.]. Some said J. M. wore a coat of mail, but K. thinks he was bulletproofed by a reliquia (holy necklace) that he got from some priest. He killed Americans everywhere.

At San Francisco J. M. attended a dance, American dance. He danced with the prettiest American girl and then shot up the whole crowd. All fled. ~~He~~ They were afraid to shoot him for he kept the girl beside him & told her not to be afraid. He then escorted her home & said good night politely, & told her ~~not to be afraid~~ that he was J. M. He got out of town safely. After they killed J. M. they exhibited his head. People paid 2 bits to see it <sup>one</sup>.

Where J. M. had his headquarters ~~was~~ <sup>one</sup> time in the mts. the band lived in a cave. They had their horses there. They entered by various routes so that the hoofprints would not be seen converging.



When K. was a boy he used to have <sup>Kahn</sup> nightmares & it was said he would be big person. He would have, if his parents had not pierced his ears. His father was a hechicero & his mother was a little bit hechicero. They took a big bañá such as they toss ahead on and they medically treated him & extracted from his heart (he holds both both hands pointing at his heart from the sides) things like pins (alfileres). Nothing had been the matter with him except that he had nightmares. He had in him the espuma of the thatyitfam. [Takwis is different, it is the volejnégo in Español. The Takwis is so thatyitf also, but is different].

The bird pito real. To get its <sup>Kahn</sup> ① stone a G went over back of the mts. Must find nest. ~~Eggs must do,~~ ~~must take young bird.~~ First clean all around the base of the cave or the hollow tree where the nest is. Then plug the cave or tree. Hide themselves and bird comes & breaks open to nest. Must hide themselves for if bird sees them she won't use the stone. Then after she has used it, they look on ground & find it & thus make themselves brujos, sabios.

The dude at Pala in fire dance do it all by means of that stone from Agua Mansa of which he has told me.

Valencio was Indio de S. J.  
 muy hechicero. He turned into a bear  
 2 times & went in mts. or  
 anywhere para matar res, para  
 comer ~~me~~ ~~de~~ carne con abolo.  
 [Indio. ate everything - ate a rabbit  
 clean to the skin, quail & all. Made  
 fire in rat holes & drove them out & ate  
 them - old men did. And another kind  
 of rats of the sierra they hunted & ate almost.  
 Abolo was like to our café.]

One time he went up ~~the~~ other side  
 of Sandy Sloop (Délmas lived up there)  
 Only monte up there then. He was  
 looking at res near the cienega.  
 G. never ate horse meat. He went like  
 people - in human form looking to see  
 where he could find a res to get & then  
 he would turn oso & catch it secretly.  
 The ganado was of the priests.

A big ~~mt. bear~~ <sup>oso del monte</sup> came  
 out on him. He seized 2 stones &  
 when bear was near V. turned bear and  
 sprang on him & the 2 grappled and  
 bit his neck & V. hit other bear with  
 a stone in head (keeping stone in his hand)  
 & bit other & drgt one stone and bear  
 (real bear) left him growling for his head was  
 broken, avanzó para la monte with head  
 broken. V. killed a res as soon as it  
 broken.

grew dark & carried the meat <sup>Kuhn</sup> home  
 in his carrying net. Thus he did the  
 whole time.

All the Mexicans got to know him  
 & all the kids feared him. Brujos always  
 lived apart from others. Wherever he went  
 the kids gave him abolo, pinole, wine, all,  
 for they feared him. He was muy chiflado,  
 for the hechiceros could not tell him  
 He went in all the houses - treated  
 each other like parientes. He went  
 to all the houses & said: all come to  
 my house pasando mañana for I am  
 going to die & my story (stories about me  
 will outlive me). And the pa'x'a  
 (correo, cf. Ventureño I add) to Casuga  
 & the Cahuillas to announce what he would  
 do. [San Timoteo by S. Bernardino  
 S. Gorgonio, S. Jacinto lived much  
 Cahuillada] [Eugenia, K's sister who went  
 with Marieta, <sup>Joe Bridges</sup> <sup>living in Rancho del</sup>  
 Chino with an American. [were many  
 deer still <sup>not married, lived together</sup> <sup>Eng. talked a little Eng.</sup> <sup>K. was at S. Gorgonio</sup>  
 Juan Antonio was <sup>cap</sup> un capitán  
 Cahuilla, but nicknamed El Cabezon,  
 he was a Cahuilla. invited all to come  
 to the fiesta de este Valencia. All  
 gradually came in. All wished to come  
 & see if he was hechicero embustero  
 or not. <sup>po en</sup> hizo antes de morir





Kuhn ①

There was a g. dnd. named  
Francisco k'jũmkiwi<sup>si</sup> (name means  
that he took al kimpas con fresada  
around his shoulders). Called popularly  
Chico (cf contraction of Francisco).  
It was Chico means same as  
chiguiso, but not as personal name.

He had 'aura egg. Which is same as  
equal of great virtud. Muy vauero.  
He made corral de subaderos que sea en  
la silla. Broncos como quiera sea en  
el corral by virtue of aura egg.  
When aura is young it is white.  
Kuhn once saw hollow in rocks  
with aura eggs in it (of back  
of Cahuenga somewhere.

Kuhn ①

Where Indians

Xarout is name of a canyada  
where only buyos entered to make their  
bechicerias. It is situated near Mission  
Virja. Can see it from S.G. [Place where wind  
was made is near Xarout]. Indians lived there  
K. can show me Xarout and also the place  
where the wind was made - bare place.

There were also Indians living down  
by Los Cerritos, Los Alamitos & La Bolsa  
(so called because it is shaped like a pocket)  
he volunteers). and they had their capt

There was a sort of war between the  
Indians at Xarout and those at Los Cerritos, etc.  
and the latter made it rain by their witchery.  
The Indians were starving - could not hunt  
rabbits or anything - great aguaceros. Were  
dying. So the magicians of Xarout

made wind (viento) and ~~it~~ tried it and  
at very first even it was so strong that it  
rose up & opened the sky and blew the  
rainclouds asunder. It blew the jacales of the  
Indians there of the orilla del mar into the sea.  
And then it blew a lot of the Indians themselves into  
the sea - some one had said "Make it  
stronger & suggested this. When the two  
groups of Indians made peace, many of both  
parties had been killed.

The place where the wind was made is  
near Punta de la Loma by Old S.G. Mission  
and Xarout. The top of the hill there is still  
bare to this day. Kuhn volunteers that he would  
like to visit the place.



Kuhn ②

The correct beginning of the above story is, that the Indians originally all lived together. But strife arose between them and those of S. J. drove the other faction down to the villa del mar, by ~~the~~ Las Cenizas, ~~the~~ Alamitos, etc. then began this witchery contest.

Kuhn ①

There was a capt. at S. Gabriel. K. has heard his name. He forgets it. He had enemies, adversaries here at S. Gabriel, but had none in the island. The capt. had succeeded in killing some of his enemies by witchery, but not all, and so when he had a fiesta on there was a fiesta at S. J. the island Indians came and two brothers, both hechiceros, who lived on the island became very friendly, staying at the captain's house while at the fiesta, and when they left the capt. paid them a lot (of abalorio, of course) so for so that they would perform magic rites when they returned to the island & kill all the capt's enemies for him. They said when the capt. told them this: sure, we will do it. Capt. added - only see to it that among those whom you kill there be none of my family - of these take care.

When they returned to the island, they did not let the islanders know what they were going to do even, but they ~~and~~ apart in a cañada on the island and - the 3 - the two adult brothers and the boy, who was being initiated to perpetuate the cult. They painted the world on the level ground. They lived in the village there, but painted this world out doors in a cañada (correct the above) where none save they & the boy saw it.

they painted it like the world. Es; Kuma ⑤  
they painted all ~~enfermidades~~  
~~enfermidades~~, and when world was finished  
they painted enfermedades, sangre,  
todo en el mundo, y animales y bravos  
y punzonosos — toda clase de animal  
que es punzonoso — materia, sangre,  
todo estaba pues en el mundo, todo  
por enfermedad. Then they got power from  
the staff of Jigam and they took 12 moriscos  
and they were hung in some way. And the  
earth began to tremble & like an earthquake  
and the 12 then hechiceros then gave  
a ~~set~~ three cries (shrill descending  
demolished by slapping mouth) and then the  
earth shook more. The boy who was with them  
may have been their son or brother, K. does  
not know. At last all the moriscos & K.  
does not know of what they were made — of rage  
maybe all hung head down, & then she took  
them & put new ones up & repeated the  
process. And they did this all day. And  
meanwhile the people were dying at S. G.  
they had headache & blood came from mouth, etc.  
At first they dug graves, but later they made  
a big pit & kept throwing in bodies as the  
people died & when full covered it up & dug  
another pit. Thus the priests did the priests  
enquired of Indians as to what was making  
the people die so. Indians enquired.  
Capt. said it might be god, or suggested  
that this or that ind. might be doing it. He knew

who was doing it, but nobody else <sup>Kuma</sup> ③  
knew.

At last a daughter of the capt.,  
already muchacha grande, se murió.  
Then when she died, & as she was dying  
she avisó por su gente, and then  
the people se armaron crying in the night.  
But I know who did this, said the capt.  
crying. I know who it is. The capitancillos  
around cried — Say, say who it is. "It  
is the Papimaris he said, who are in the  
island and called them by name. And I  
paid them for it, for I have many enemies  
here & I am afraid of them. And he said they  
must go to the island & kill them, and  
if they drowned they must die and they might  
salir (get through or across). And he set a  
day and they made arrows & bows and  
Indians then lived in the hills of the coast  
& he told them as they went down to the coast  
that they might drown, but that they were  
going to cross & if they were received they  
might be given food over there. And  
they made chalupas at the shore to be  
paddled with paddles (remos).

Well armed they went & arrived. He does  
not know how long they were on the way  
they arrived in the night. They went to  
certain houses there & the people gave  
signs. Capt. said go soy fulano, vengo  
a ver a los quien viven aqui. They  
do not live here, said the capt. there.  
We do not come hither to fight you, but those



we seek. ~~Yes~~ Capt. told ~~her~~ <sup>to</sup> Kuba  
how he had paid them & they were  
killing his people. Vengo muy dolorado  
& angry from this. ~~Other~~ capt. ~~of~~  
said. They do not live here, but they are bad  
and we will accompany you to kill them  
shall you not stop here tonight? Or shall  
you go over immediately? Capt. from S. J.  
said it would be well to have it over with and  
so they set out at once, with arms and  
bujerías & all.

And the 2 were there sleeping. They  
knew more or less ~~that hechiceros~~  
bujos people were coming, for they  
were hechiceros bujos. They were  
lost. Then the capt went. He knew  
what they were called. He said Sal  
afuera fulano de tal, sale y tu  
salga afuera. I will you are the  
one who killed my daughters. Come out  
& you shall die or it. Inside the house  
were heard wh (spitting) sounds —  
they were doing wischeries. But there  
were wiches in the party outside  
and when the 2 found that their wh's  
were false they thought of coming out  
and said van acaban or acaban Vds.  
Some outside were in circle nearer  
the house & some farther away, for  
they had said to other that they would  
jump out. One brother jumped far in

one jump & they all shot around <sup>Kuba</sup> <sup>(5)</sup>  
him & in a second jump he went further  
& all raced after & he arranco  
& se metió en un funeral but they  
shot & killed him nevertheless.  
They killed him & sacaron the heart  
for some acc. So capitan of Islands advice  
and burned it so that he would not  
revive, for if they did not do this  
he would revive again — his  
brother would make him revive.

Then the other brother salio. Wait  
a little he said. They heard wh wh inside  
Capt. of island said — spread out. He  
sprang out of the smoke hole of  
the tule house & fell to ground  
& shot jarajos & they all shot at him  
& ran when his quiver was empty  
there were other totinos there who  
could render quiver the bujeria  
which he placed & they opened him  
& took out his heart & burnt it

The boy only now remained within.  
When the old men were dead, the capt of  
the band said the boy is only one remaining,  
but he ~~is~~ knows. So he old, asked  
Gab. No Yes, 10 or more, and he has  
learned & of course they are teaching  
him. Then they got the boy and the boy  
said to them as they tried to enter

the house & the boy said the house <sup>house</sup> ⑥  
was all made of bujierias & remedios  
& they would lastimar themselves. Boy said  
he was coming out. He led them to the  
carth painting & went ahead and told  
them not to come near (it was dangerous)  
& then he blew to the 4 directions  
(soplo por los cuatro vientos y para  
arriba). Then he let them come near,  
but told them to look only, not to touch.  
The island capt. talked with the boy,  
for he talked the island language which  
he G. did not understand. The boy  
then gave a cry. Earth began to  
quake. At second cry it trembled more &  
he monks swung over more. At 3rd cry  
earth rocked & monks swung way over.  
[Before he gave cries, the boy had ~~expla~~  
pointed out León, oso, vibora, sangre, etc.  
in painting]. The island capt. then asked  
boy if he could do a Boy explained that  
when they swung over, people died in S. G.,  
& if they didn't believe it he would try it in 24  
hours & they could see. Island capt. asked boy  
if he could stop this, but he said no. Asked him  
if he could do it, & he said maybe, he did not  
know. Could not stop it because people were  
already dead & because he did not make it  
himself. At last he consented to destroy  
the painting & he burnt it & the images &  
then went over, followed by the crowd, &  
destroyed the jacal by burning [When she

boy first shouted the men had thought ⑦  
they might all be going to die at once.  
They then had an argument as to whether  
they should kill the boy, and they said he  
might do it again even though he had  
destroyed these things, for he was old enough  
to know it how & had learned how. So they  
shot the boy as they had the other 2.  
The G. capt. then paid the island  
capt. a salary for his assistance,  
explaining that it was all that he had  
with him & that when the latter came again  
to S. G. he would give him more; as he  
did when he came - gave him  
clothes & everything. And the plague  
stopt at S. G. and capt. returned.



The Gavilan was a great peon player -- no one ever beat him. \* Once there was a great fiesta where the Gavilan was captain and many other captains came. The Coyote came with the visiting captains although he was not a captain. The visitors were talking among themselves as to how they could beat the Gavilan when the Coyote spoke up and said: "I can beat him." "Pues no es posible," they replied. The Coyote insisted that he could. "Pues que remedio traes?" they asked him. He said he had no medicine but would win with la suerte no mas. (The Gavilan and all the others and medicine to help them play.) "Bueno," said the visiting captains, "if you can do this come with us and we will make arrangements for you to play." When the Gavilan heard what the Coyote said he was frightened and exclaimed: "Pues quien será este hombre." The Gavilan had won so much that he had great strings of abalorio (dinero de antes), ~~pinxexxy~~ piñones, etc., hung in his house like a very rich captain. They made a big fiesta and the Coyote challenged the Gavilan and won, but not with remedio but con trampa (by cheating). Coyote as he sat playing had a peon stick in each of his hands. He kept his hands rested on the ground and without their detecting him buried one of his sticks in the ground, so when his opponent guessed, Coyote had no stick in the hand where it was to his advantage not to have any. The burying of one stick in the ground was his trick (trampa) and all the people began saying to one another that Coyote had some powerful medicine and were afraid to play with him. But in reality he had no medicine at all. Nowadays a player uses one white stick and one black stick, each attached to the hand by a pitita, but in the primitive times to which the above story relates, merely two sticks of the same kind and without pitita were used. It is because Coyote deceived by his trick that people now use black and white ~~xxx~~ sticks and pitita. When Coyote beat the Gavilan all the people slapped and were excited and glad. "Well," said the Coyote, muy chiflado, "let us play again." They played again and again and the Coyote won and so on until he won everything that the Gavilan possessed. The Coyote and the visitors who had brought him were muy chiflados. At last the Gavilan said: "Sayos, this man is a better player than I; I would play more but he has won everything." "No," said Coyote, "you still have something left." "No," replied the Gavilan, ~~xxxx~~ "what have I left?" "Your eyes," said the Coyote, "bet me your eyes (imp.)." So the Gavilan bet his eyes and lost them, Coyote winning by the same trick as before. (If the people had seen Coyote cheat thus they would have killed him. Coyote had no medicine of any kind but won by a trick and it was the old custom for the people to kill a person caught playing such a trick.) When the Gavilan had lost his sight, he called together all his people, all his relatives and friends, and told them: "My people, now I am going and you will not see me anymore; I have lost my eyes and I can do nothing ~~xxx~~ here without them so I am going off to die." The people all cried and were sad. The Gavilan flew off, flying in a great circle as a ~~xxx~~ blind bird would fly (I understand).

After a while he kept hearing a ruido. It was the sound of the sea but he did not know what sound it was. He kept flying along and kept hearing that ruido all the time. At last he pisó la tierra. It

was the paderón at the orilla del mar. He thought: "This is a good place to sit down and die." Then he thought: "First I will ask the Sun and see if he no tendría gracia to give me back my sight." Then the Gavilan sang the following song~~xx~~. The words of the song are Ventureño and are all recorded here although the repetitions, etc., are not here indicated but will have to be obtained by playing the phonograph record over. Inf. has no idea what any of these words mean. Inf. learned this song from Dinisio Valdéz, a half-breed V. Indian who was at one time staying at the house of inf's ~~cuñadxxx~~ a little north of San Gabriel town here. The latter taught inf. other V. songs too but inf. has forgotten them. Inf. did not state whether he heard the present story from this Valdéz or elsewhere. When I first asked what the song meant, inf. said with great fervor that it meant: Tu que tienes esta gracia y esta virtud, dame la vista ~~porxxxvirtudxxx~~ por la virtud que tienes. But inf. was unable to give the meaning for a single word of the song.

hojéwan hojewanānan

After several repetitions of above comes the syllable  $h\frac{1}{2}$ ,

introducing the new refrain (the following line)

wátjinhimánótina (the final a half-elided and very short

and the preceding n doubled or almost so, just as is

heard in some of the Tul. songs)

kutjruptinhiwétina

tjrukputjkwanowónowo

hojewana hojewana hanau

hui

The Gavilan sang the above song so beautifully. There were people that lived in the sea (verbally, inf. did not mean the island Indians but supernatural people who lived in the sea, as came out clearly in his story about the Island Indians' attack on the San Juan Indians, told a little later in the afternoon, after obtaining the present story). The people that lived in the sea listened and wondered, not knowing who it could be that was singing so beautifully over there. (Or he may have meant the Island Indians, I took it at the time that he did.) After he had been singing a long time (inf. clearly meant several months or years) the Sun answered and said: "I have not the power to give you back your sight. You might possibly ask the Sea." Then the Gavilan sang (the same song) to the Sea. After singing it a long time, in which time the Gavilan almost doubted whether the Sea would ever answer him, inf. I think implied, the Sea answered him and said: "No, I have not this gracia, tienes que pedir al Sol." "But I have already asked him," protested the Gavilan, "and he told me to ask you." "Ask him again," said the Sea, "only the Sun can do this for you." Then the Gavilan sang a long time to the Sun and at last the Sun said: "Yo no puedo hacer esta cosa, I have not the power to do it. Tienes que pedir al Mar." "But I have already asked him and he said he could not do it and told me to ask you." The Sun told the Gavilan that only the Sea had the power to help him. Then the Gavilan sang a long time again, asking the Sea to help him. At length the Sea said: "Agarra mi saliva ((i.e. the foam, espuma del mar)) and wash your eyes with it." The Gavilan went groping until he got some of the foam and washed his eyes with it. Then he could see a little and he got more foam and washed his eyes again and so on until he could see pretty well. Then he flew a little and found that he could see pretty well. He kept on washing his eyes with the foam and at last he could see perfectly. Then he flew off circling high in the sky, muy contento, and at last returned to his home.

In the country of the Gavilan all the people had mourned him as dead and they had another captain in his stead. ~~But when he returned they all came to stare and wonder (even the Coyote who had caused all the trouble) and were glad to see him back. And the Gavilan lived there with them and thus they had two captains, the old and the new. Then the Coyote beat the Gavilan the people gave him un premio muy grande but he continued to live in el campo the same as before. The Coyote always wanders around from place to place and never has a place to live or belongs to any tribe.~~ (the other captain was not the coyote). But when he returned they all came to stare and wonder (even the Coyote who had caused all the trouble) and were glad to see him back. And the Gavilan lived there with them and thus they had two captains, the old and the new. Then the Coyote beat the Gavilan the people gave him un premio muy grande but he continued to live in el campo the same as before. The Coyote always wanders around from place to place and never has a place to live or belongs to any tribe.

Infx In ans. to l.g. inf. stated that he nescit where the Cavilan lived or where he sat by the shore to rettore his sight -- inf. says, there are paderones all along the seashore.

The sea only gave him its foam, no le dió otra cosa.

wit komoki 'hi' tʃrāvtar tovānar, el mundo se acabó con lumbre.

Old Captain Rogerio of San Fernando had a book which gave bible history and told how the world ended the first time in fire.

The obj. of tovānar, the world, is evidently tovāngra.

akáukutj, cuervo. Pl. akáukutjam.

Told inf. at length and in detail the Melendrez greedy woman story. He seemed to have heard all the episodes and certainly knew some of them well, but it is very doubtful whether he knew them in that order or in that form.

When asked the name of the mujer comelona, Inf. said that kwa'iwot means comelon and is applied to the gigante who lived in Azusa canyon where the wind was made, of which giant inf. had spoken the other day. That giant used to go way up by San Fernando, and the old Indians said that the aguages along the base of the mountains (e.g. La Presa, the cienega at White's ranch, the spring of Montevista, etc.) were made were the gigante pisaba la tierra when walking up that way. That was the origin of the aguages, the old Indians said. Inf. added that also the J. and the E. knew of such a giant. When at the end of the Melendrez story inf. was told how munits lay boca arriba sunning himself and was killed by the gavilan, inf. said that it was the gigante comelon of Azusa canyon which was killed by the gavilan. Inf. agreed that the name of that kind of gavilan is pakijar, el gavilan pollero, and when asked whether it was with talon or beak that the gavilan ripped the man open, said that it was with a sharp bone which the gavilan has in his breast and with which he hits his prey to kill it. (This inf'n of the gavilan having a sharp bone in its breast to



kill its prey he had given to me in separate connection several days previous).

When inf. was told that the *mujer comelona* ate the entire deer for supper and the next morning pounded up the bones and ate them for breakfast, inf. said that it was the former custom to give the bones of e.g. *liebres* or deers to old women or old men -- the old women or old men pounded the bones up fine in a mortar, added salt and ate them together with *chia*.

The next point was the word *tj'ijavör*. Inf. claims to know the word in this form and says that he heard it mentioned as some kind of *semilla*, but denies that it is *tuna* or prepared from *xx* *tuna* and has hazy ideas about it.

Inf. v'd thereupon that *ünvöt*, *cholla*, was not used as food, but immediately recalled in contradiction of this statement that *Ramon Suterö*, inf's F. friend, told inf. that the seed was used as food and that also the pulp of the *pence* was pounded up and used as food.

Inf. thereupon recalled that he had heard the word *tj'ijavör* in a song which says that they threw *tj'ijavör* in the quail's eyes. Inf. knows this song and can sing it. Inf. v'd that he has heard *tj'ijavör* mentioned only at San Gabriel, never in J. or E.

I inserted in the Melendrez story *Reid's* episode of the slain baby turning into a ground squirrel. Inf. knew this episode well and at once v'd that the woman said to her baby as she killed it: *hər'it papāmuṇa'*, *ay te vuelves ardilla* (exclam. or imp.). The squirrel said *xxix* *tj'itj'itj'itj'itj'i* as it ran off.

When I say *x* *hamiṣar*, inf. repeats it perfectly just as I say it

and is only too ready to agree with me that it is some kind of a fruit or berry. In fact, he agreed heartily that it must be *amole*, for I say that *x* *hamiṣar* made the hair grow and he remembers seeing women *x* wash both their hair and clothing with *amole*. Thereupon he recalled J. *alūkt*, *amole*, and stated that the J. say *alūkt* but the G. (at first he said the E. instead of the G.) say *alūkot*.

When told about "*mūnits*", he says that the J. and also the G. say *mūnit*, and agrees that *mūnit* is a man who lived in a cave. Carefully heard.

*kwa'iwōt*, any *comelon*, e.g. if I am a glutton I would be spoken of as *kwa'iwōt*. *kwa'iwōt* is evidently especially applied to the giant mentioned above, since when I spoke of *kwa'iwōt* again inf. at once thought of the giant *xx* and added the additional information that the giant used to come around houses when people were not there and would eat a big basket of acorn mush or anything like that which he might find. It was that giant whom the *gavilan* killed. *xxix*

Inf. seems to have absolute ignorance of the name *rawijawi'*.

Inf. agrees that *pājrukāt* = *ciervol*.

I asked inf. if *hekm* knew about the *antapxencloxnsx* 'antap enclosure. He knows the word well as *jovār* c.h. At first he said that it meant *bandera de plumas*, but a few moments later v'd that *xxax* *jovār* is the enclosure, made tightly of tule, while the *banderas de plumas* are called *tōmivitam* (2nd t longish), *xxix* s. *tōmivit*. When they made these (sic, did he mean *banderas* or *enclosures*?), the women painted *xxxi* their faces red and put white paint on their faces also. Inf. says oh, yes, he knows all about it. One man sang and the painted women

danced and inf. knows and can sing the songs. The banderas de plumas were not solid red but were vari-colored, having feathers of all colors in them. They had a contest as to who should have this (or these; does he mean the jovár?) and the pāmáivitam (ca. ca., look up correct form elsewhere recorded) won over the coast people (I think he said over the coast people). The winners (the pāmáivitam ca. ca.) brought "that big pole" (he surely meant the gravepole) ~~on their shoulders~~ (inf. marched pisando the ground imitating the way they marched stampingly when they brought it). Los viejos (he evidently means the viejos of the winners, the pāmáivitam ca. ca. viejos) painted the gravepole up and while they did this nsaidien se metió allá. When they had it painted up they brought it and raised it with all the people looking on and the banderas of vari-colored plumas streaming from it. Inf. thereupon sang a song connected with the jovár in some way, of which I recorded only a few words: we maq ... pokavo ... afrun afrun. Inf. also told the meaning of the words, part of the meaning being that todos van á venir para.

Inf. started to tell another story. The beginning of this story was very fragmentary or at least very imperfectly understood by us. There was a girl, una princesa. Nunca salía para bailar. She would let no one touch her. ~~Xhaxx~~ Once during a fiesta when she was dancing the people (the animals in this time were all like people) were talking among themselves as to how they could get close to her or touch her. She was all beautifully dressed with plumas (sic). The flea said: "Yo la puedo tentar," said that he could picar her in her tariç. The flea crawled up and picó the girl in her tariç. Inf. made gestures

showing how the girl clutched her dress over her tariç and screamed. When the people saw her acting in this way they all knew what was the matter and all begin to laugh and shout and make fun of her and thus she was shamed before all the people. After this her people (her soldiers or warriors or somebody) were looking for the flea to get revenge on the flea. Inf. thereupon sang with very clear voice and words the following song:

avarakwa  
akutive  
kitsepemani sawai  
hui  
waikuvopar ana  
hami'rom mutútjri'

*Flea song.*

The ~~xTx~~ words mean: Para onde arrancó esa pulga tan picadora (also rendered as: onde se fué tan picadora esa pulga), se fué para kitsépet. kitsépet ganó porque la pulga le picó el culo (last sentence possibly misrecorded by me). Inf. stated most clearly that the flea bit the girl in the vulva, not in the culo. kitsépet (c.h.~~ix~~, -pet, not -pit; the only possible inadequacy is whether there might not be a ' after the ē) = Santa Monica or rancho de San Vicente. Inf. v'd the meaning in just this way, mentioning Santa Monica or rancho de San Vicente in the same breath. And he entirely v'd the plen. and its equivalence, getting the plen. of course from the song which he had just sung. ~~Ex~~ Several days ago inf. stated that he knew a place at Santa Monica where Indians used to live, but whether said place is to be connected in



any way with kit<sup>1</sup>sep<sup>1</sup>et, I have not asked him yet. He agreed that  
 x kit<sup>1</sup>se<sup>1</sup>na (which I suggested after hearing his kit<sup>1</sup>sep<sup>1</sup>et) is o.k.  
 form. This is the first plcn. which he has given or even agreed to  
 in -pet, although a couple of days ago as elsewhere recorded he once  
 apparently as almost a slip of the tongue said that the Indians called  
 Yucaipa jukáipit, and then changed the form to jukáipavit.

tóvijam, the rincón where the Indians lived near the beach of  
 San Juan. Inf. now remembers this name and also the Ind. name of  
 Las Flores.

The tonina is the swiftest animal in the sea and the liebre is  
 the swiftest land animal. So the people thought they would have a  
 race between these two. All los ricos bet on the result of the race  
 and all the people gathered together to watch. The racers were to  
 dar vuelta onde se acaba el mundo. The tonina won because the liebre  
 is swift but only on good level road -- he could not pass the high  
 mountains and deep barrancos. Thus la gente de aquí lost because they  
 had bet on the liebre. (Did inf. say kit<sup>1</sup>sep<sup>1</sup>et something about  
 kit<sup>1</sup>sep<sup>1</sup>et in connection with the last sentence?). Inf. cannot recall  
 the G. name for the tonina.

Inf. cannot remember the G. name for clover but knows that the  
 Indians used to eat it.

the princesa was dancing by the fire, all  
 dressed with plumas, when the flea  
 la picó el culo. She ~~said~~ <sup>she</sup> ~~was~~ <sup>was</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~house~~ <sup>house</sup> ~~and~~ <sup>and</sup> ~~not~~ <sup>not</sup> ~~every~~ <sup>every</sup>  
 one could speak with her - she  
 was una casa que valía mucho  
 the people of Santa Monica who had  
 come to the fiesta plotted as to how the  
 could hacer daño to her. The flea  
 said he could picar her culo & ~~the~~  
 they paid him to do so. He crawled  
 up under her skirts and piked her &  
 she grabbed herself & ran off &  
 then the Santa Monica people  
 laughed & sang & made fun of her.  
 The dolientes of the princesa  
 salieron to revenge her but  
 the Santa Monica people had all  
 ready run off to their home.  
 when asked inf. if the pulga was  
 of Santa Monica he says  
 the pulga is like the coyote  
 - ~~and~~ <sup>and</sup> ~~quiere~~ <sup>quiere</sup> anda. Kapulga  
 no tiene capitan.

120

Katúktó' is a surra muy alta  
that inf. heard mentioned by  
Jose de G. & others in San  
Juan. It is the highest  
mt. in the world — near  
its location. The Inds.  
took refuge on top of this  
mt. when el mundo se  
acabó con agua. (el primer  
vez se acabó con humore,  
2nd time with water). ~~Not~~  
far from the ~~top~~ top of  
this mt. there grows a  
ring of jayáhuiss (Span.) as  
proof that the sea once  
reached there.

D. Gijitiguitam = g. Jávitaran, live  
in the cave at San Juan. Among  
the Inds. it is said that  
these are the ones who  
gave power to Jesus del



Cielo.

can get no details of land of  
of dead - inf. does not seem  
to know.

duá (French), was husband of  
Guana, an Indio, a spiritualist  
of L.A. Inf. tells long story.

~~Jesus said~~  
~~El mundo se va acabar & pero~~  
a si no va a focar. No todo

parejos, en parlono mas.

Inf. saw Jesus + Mary in a  
buggy in Bayle Heights, L.A.

Inf. was on foot with  
sack of bones on back +  
some baby birds in hand

mocking in birds in hand  
that he was going to raise  
+ sell. Man in buggy  
(Jesus, but inf. did not

know at the time) called <sup>3 B</sup>  
to inf. asked what birds were  
+ price. "Lo que me quiere  
dar," inf. replied, explaining,  
"Raise them first + then  
we will buy them." said  
Jesus. "But where will  
I find you, Señor?" "Oh,  
agut andamos todo el  
tiempo." But birds later  
died.

The quail said that she  
was better than all the  
other people, that she was  
princess. And the people  
sang the above song,  
telling her: "Tu no vales  
nada, no sirves par nada"  
"mira me, yo soy princesa"  
"mira esta flor que  
tengo en la cabeza, mi

corona, mira me soy  
 princesa. "at, tu no  
 vales nada!" Then sung  
 above song, meaning: Ta  
 no mas andas en la loma,  
 este es todo tu vida, andas  
 en la sierra pepinando  
 chia y pahinat (sic), que  
 eres princesa! que eres  
 mansar. "Si, soy!" There  
 were various of these quail  
 songs, but inf now forgets.  
~~g. wijot~~, = g. wojot. Like  
 God. (cf. inf. has heard  
 name but nesc. story-  
 like Christ. When  
 I say ~~mi~~ yukit, inf comment  
 came crista + repeats  
 perfectly but seems to  
 deny knowing her. inf.  
 recalls that heard. She

pamavitam Inds. who  
 lived in Sunny Slope  
 sing a song ~~saying~~ telling  
 how coy stole heart of  
~~way wojot~~ wojot but  
 forgets. Sang + danced  
 all night there at Sunny  
 Slope ~~for~~ in fiesta -  
 1st one capt. sang all  
 his songs + then another  
 g. pinor, chuparosa, pl. pinoran.  
 = d. t. t. mal, pl. t. t. malom.  
 This bird also has virtue, Inds.  
 look it + fixed it (nesc how)  
 as a love charm, a woman  
 got a humming bird +  
 a little hair, saliva + mure  
 (latter from breast of a man  
 + that man followed  
 her always.



615  
Kwa'ia malom atáq me ca  
comedores a los gendres  
Inf. has heard that certain  
Inds. (resp. where they came  
from - Inf. never heard where  
they lived) ~~but used~~ at people  
I understand that Inds. ph.  
hereabouts <sup>(?)</sup> were sometimes  
attacked by these cannibals.  
They never came to the houses  
but caught people in monte,  
etc.

pl. pām'ogran.  
pām'ogr, white headed  
eagle - companion of Delaguida  
Inf. has not seen one (nor  
an eagle) in a long time  
but in las islas de San  
Clemente (sic - 2 islands).

715  
close together) there are  
still many eagles of  
both sp., also 3 orras (inf  
wanders how the latter  
got there) but no coyotes  
many moteras, etc., there  
Kwa'ia did not eat people  
but stole food from  
the houses + therefore the  
people paid the pakifar to  
kill him. The giant had eaten  
much + I was lying  
face up + the pakifar  
killed him with the filo  
which he has in his breast.  
~~But~~ But inf. thinks that the  
chickenhawk does not really  
have a sharp knife-like bone  
in his breast as he is said  
to have but kills merely  
by the force with which he  
strikes it with his breast.

Once inf. was ploughing near the field where Luisa the other  
Luisa, not the mother of Felicita) lived when a man came to him and  
calling him by his full name, said: "No me conoces?" Inf. looked at  
him, thinking he might be some acquaintance, and then said: "No."  
"Yo soy Jesus del Cielo," the man replied. He had on a vestido pardo.  
Jesus then asked inf. if he didn't remember seeing him near some place  
I did not catch the name) when he was going along with birds on his  
shoulder could not understand whether it was inf. or Jesus who had the  
birds, nor for what purpose they were being carried the birds later  
died, I understand that if they had lived it would have been a great  
thing for inf.) and Jesus was in a red caleza with Maria Santisima.  
Inf. comments that Jesus said: Yo y Maria not Maria Santisima Jesus  
then asked inf. "No sabes rezar un poco?" And inf. replied "Si,  
Señor mio," and falling to his knees, crossed himself and prayed when  
he finished, Jesus said: "Está bueno." Then Jesus told inf. then when  
inf. died, he Jesus) would take him out of the grave and return him to  
life again and give him a fine house where he could live together  
with his father and mother and all his family. For this reason inf.  
is not afraid to die. Jesus also told inf. a magic formula by repeating  
which he could ponerse al blanco and remain uninjured although people  
shot at him as at a target. Inf. could have made much money thus, but  
because of failure to keep fasts and other sins he has forgotten the  
words of the formula. But once when a Mex. became angry at inf. and  
pulled out his pistol, inf. remembered that he had this power and just  
stood still, although people shouted to him to arrancar. The Mex.  
fired point blank at inf. at closerange but inf. was uninjured.  
At night inf. often hears voices.



Mrs. Hunter, 1916.

Inf's aunt was here a short time ago for a very brief (1 or 2 day) visit. She was in good health. From San Bernardino.

Mrs. Hunter, 1916.

Mrs. Perez died here only about a week ago. Kuhn and other old Indians used to be at her house. She must have known some G. Old Joe Fish, an Indian, lived there for years. He died two or three years ago.

Mrs. Hunter, 1916.

Mrs. Monsa is married to a Mexican named Monsa. Her mother was Celedonia, a G. Indian, who died here about two years ago. Mrs. Monsa is Indian, but like Mrs. Hunter is too young to know the language. She lives now on Delmar Street opposite Demas' (Greek) store.

Mrs. Hunter, 1916.

Kuhn is now or was recently living in Demas' barn. Recently his life was published in the Alhambra Advocate. At one time he was rich -- great gambler and owned all the land out by Sunny Slope.

Mrs. Hunter, 1916.

Mrs. Rosemeyer (a G. woman married to an American) died at Bakersfield about four years ago, so her daughter who was here recently, said.

Mrs. Hunter 1916.

The old lady that lived down near Mr. Temple's died recently after two weeks absolute paralysis.

MfsXXEnterXxx1918x

The blind lady whom I am looking for died here last November. She understood G. but did not talk it, according to her granddaughter (whom I interviewed at the adobe house opposite the Big Grapevine this afternoon.



Mrs. Hunter Oct. 17, 1916

My aunt was here a short time ago for a very brief (1 or 2 day) visit. She is in good health.  
From S. Bernardino.

Mrs. Monsa, is married to a Mexican named Monsa. Her mother Celestina, a G. Indian, died about 2 yrs. ago. She is ~~2~~ ind. but like Mrs. Hunter too young to know the language. She lives now on Delmar St. opp. Demas' (Greek) store.

Mrs. Perez died here only about a week ago. Kuhn ~~used to~~ + other old Indians used to be at her house. She must have known some G. Old Joe Fish, an ind., lived there for years. He died 2 or 3 yrs. ago.

Kuhn is now or was recently living in Demas' barn. Recently his life was published in the Alhambra Advocate. At one time he was rich - great gambler + owned all the land out by Sunny Slope.

Mrs. Rosemeyer (a G. woman married to an American) died at Bakersfield about 4 yrs. ago, so her daughter who was here recently said.

The blind lady died last November. She ~~must~~ understood it but did not talk it, ecc. to her granddaughter (later was

interviewed at <sup>stable</sup> house opp.

(2)

gave me this p.m.

The old lady that lived down at  
Mr. Temple's died recently after 2 weeks  
absolute paralysis



Miss Verdugo at Mis. Bakery.

Carpinter's ranch (a ranch of inf's grandfather) was right near Los Nietos. The ranch house of adbbe still has some walls standing. It is on a hill near Los Nietos. Can easily locate it by asking old timers at Los Nietos. Inf. has not seen it since a little girl.

Miss Verdugo at Mis. Bakery.

The fat man who lives in the adobe opposite the Grape Vine is more Indian than anything else.

Miss Verdugo at Mis. Bakery.

Inf. has an aunt who is over one hundred years old. She is Mrs. Chevuya or some such name. Go to Glendale and follow carline to its end and then take the blvd. that goes to La Cañada. The same blvd. runs further on to Montevista. Where she lives is not the site of the old Verdugos ranch house but is a place that is within the boundaries of the San Rafael ranch.

Miss Verdugo at Mis. Bakery.

Mrs. Perez who died here last week had some Indian blood.

Miss Verdugo at Mis. Bakery.

Old Kuhn says he is related to inf. in some way.

This amuses and shocks inf.

Miss Verdugo at Mis. Bakery.

Inf. never heard of Hugo Reid.



Young lady at Mission Bakery

Carpenter's ranch (ranch of inf's grandfather) was right near Los Nietos. The ranch house of adobe still has some walls standing. It is on a hill near Los Nietos. Can easily locate it by asking old timers at Los Nietos. Inf. has not seen it since a little girl.

Inf. has an aunt who is over 100 yrs. old. She is Mrs. Chevinga or some such name. "go to Glendale & follow carline to its end and then take the boulevard that goes to La Canada. Same boulevard runs further on to Monte Vista. Where she lives is not the site of the old Verdugo's ranchhouse but is a place that was within the boundaries of the San Rafael ranch.

The fat man who lives in the adobe opp. the Grape Vine is more ind. than anything else.

Mrs. Perez who died last week has some ind. blood. Old Kuhn says he is related to inf. in some way. Amused & shocks inf. inf. never hears of Hugo Reid.

Mission guide boy says there is little small before  
anoyos somewhere s. of the old road crossed S.G. anoyos where was burial ground  
may be burial ground only for small pot victims, the father told him.

Information < Mr. McCormack  
& Mrs. Hunter

Mr. McCormack (old man) says that a millstone was found on ~~Major Spencer's~~ land belonging to a Jap near big white house a block n. of McCormack. ~~The~~ Captain (now Major) Spencer took it to Los Angeles where it is now being exhibited somewhere. McCormack helped Spencer load it. One old mill must have been where that stone was found. But he has heard also that an old mill was back of Mission Play House - ruin still standing there by railroad track.

The ind. settlement was certainly up in neighborhood where millstone was found [that is what Mrs. Hunter said independently]. But there were a few houses of Indians where Mrs. Hunter lives now.

Mrs. Hunter was one of the Miller girls. There were five in the Miller family - 4 girls & a boy. Nice people. The mother was an Indian. A Jap. painter housepainter living next to Mrs. Hunter married another of the Miller girls. The Miller boy & married & living near there also.

Mrs. Hunter thought that an old Mrs. Mendibles, who lives in back of (south of) moving picture show somewhere, may know the language. Old road to Los Angeles to road by Mrs. Hunter's place, Mission guide boy says.

To reach Mission Vieja, Mission guide boy says, take S. Gab. Boulevard. 6 miles from S.G. Adobe wall still standing. McCormack says old winery E.A.H. sketched & now converted into a factory at West Alhambra. Was another winery near where he found millstone.

Doña Pefia Verdugo, very old lady,  
is still living at S. Gabriel. She was dueña  
of the Verdugos Ranch and is still alive.  
She knows all places around Los  
Verdugos. Still living.

R. does not know the name of all.  
Never heard the name. He suggests that

It

R. was ~~the~~ six months once at Monte Vista  
getting wood for a Mr. Talamantes, former  
Los Angeles policeman. He cheated R. out of  
money.

House of Viejo Verdugo was on  
w. bank of arroyo that flows at foot  
of V. mt. And a señor Capitán  
(proper name) lived on the other side.

Charlie Prudon, at Exposition  
Park. I expect in L.O. Hist. Curator  
at Expo park.

A.B. Hugo.



Jewish Cemetery

Echo Park (summit)  
= Elysian Park at Barlow's  
Sanitarium  
& gas-pest  
house - Jewish cemetery

Cahuenga Pass

One horse belonged to  
Sepulveda & me to  
Figueras. Left SB. at sunrise  
& reached here at sundown. Stopped at  
S. Buena & at Encino. Riders were banded.  
one horse died dead 100 yds from  
goal.

reservoir called La  
Presa, Los Angeles.

huma'ya is a hill on west  
bank of the river opp. where  
Los Verdugos mts. end (they end on  
e. side of river)  
At Glendale drugstore they  
tell me that the old ranchhouse  
of Los Verdugos is still standing  
at end of carline on which we came  
at suburb of Glendale called  
La Canada. ~~Name of~~ all plain  
of Glendale was Rancho de los  
Verdugos - gaga ma'vit.

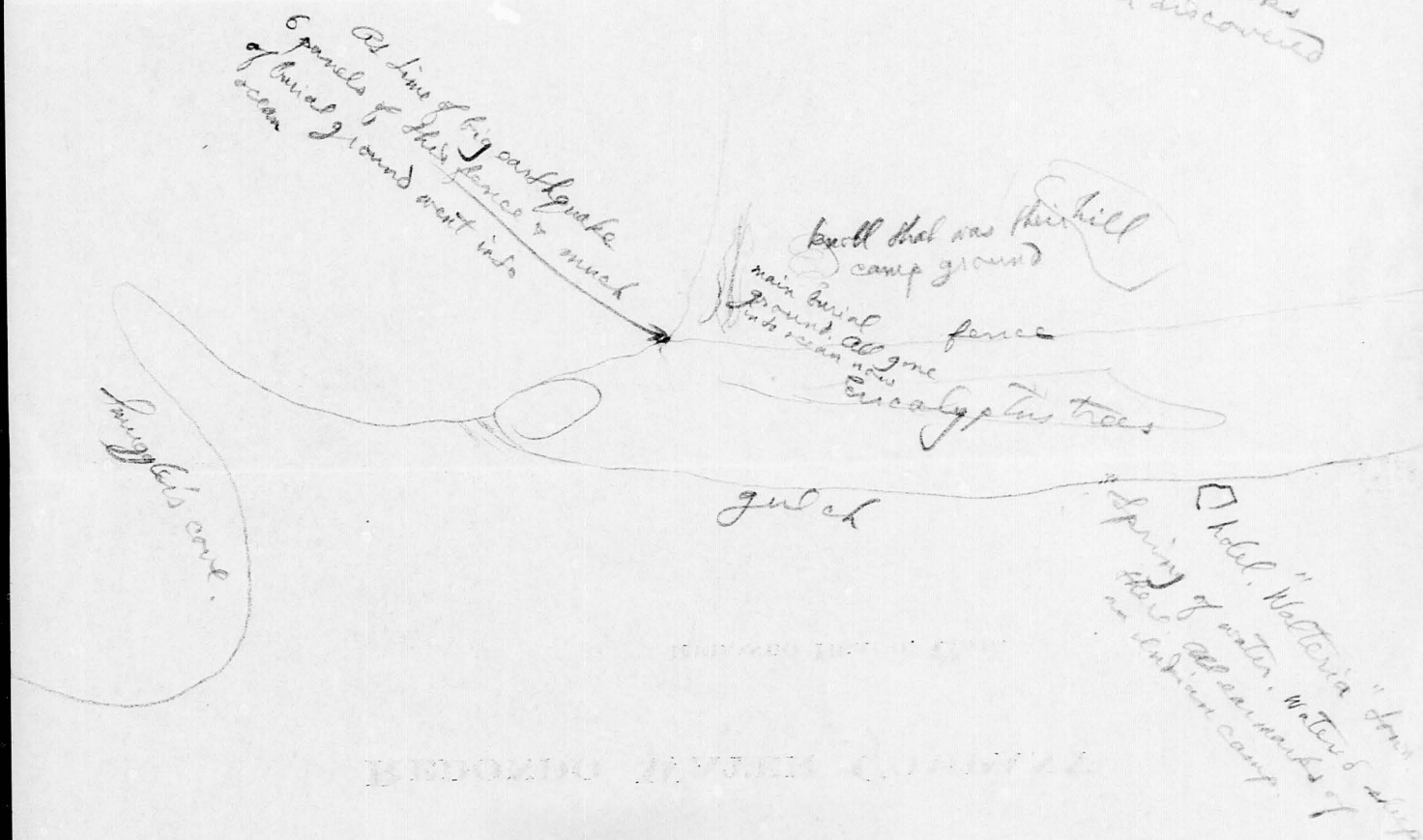
Monterey is on other side of  
Verdugos mts. from Glendale. Auto  
stage runs to M.V. from Glendale. - road  
enters at e. end of Los Verdugos mts.  
K. thinks that Monterey was called  
gaga ma'vit in Ind. - for Inds. lived  
in water course. knows no other name for  
Los Verdugos. Beyond Monterey La  
Tujunga still farther to  
Tujunga. He ~~was~~ recalled this  
morning last night & tells me this a.m.

On ~~the~~ sw. side of the river where Pontal car crossed the river was Rancho de los Feliz <sup>Chico</sup> Felix was a cook & dueño del Rancho. He is dead now. The ranch house is there, & is the removed from the track. An earlier owner was Miguel Soldado. And the older name still of the place was Los Corralitos. The first ranchero was Miguel Soldado. The old road to this Rancho de Soldado. The old road to this Rancho de los Soldos & Corralitos passed by the Jewish cemetery. Miguel Soldado was succeeded by Chico Felix.

But manya is not here, K. volunteers manya is around the point of the long hill mt. west of that skirt of the river here on the west. It is only a few miles from Catuanga. It is a level plain. The sp. name of the woman who was dueña was Luisa - she was a Cal. - not Ind. K. visited her house several times - but never saw the woman's husband.

Hermosa & Marhaba was real camp. Mr. Kells took out 1000 beads in one day. (but occasional finds all along the shore).

Cliffon townsie  
Set camp of children used to be all sand dunes Kells' wife found a lot of shell hooks & arrowheads. Dr. Palmer discovered this side.



BEFORE THE CAMP



John Carson lives on  
Carson ranch near Lawrence

Of Portuguese Bond

There used to be a  
whaling station.



fills knows

Dr. Foreman will

W. M. Palmer has dug the

[5]

and you =  
less day-akes  
O.K.

mañana  
- the adobe

1. *Palma*

Pinfa

Was also  
Was blüht  
pau + 6. 10. 11.

[1]

Pro 3000

houses here

1200

no. of Pacific

*St. John's*

7

10

100

Verdugo, 1911

or Maxfield, Cambridge

Good

0. 12

1871

1870

1000. 1000. 1000.

100

as given and

*[Faint handwritten notes, possibly "The end of the world"]*

10





Used to be an old convent at  
Aliso Macy + Alameda Sts. There was  
an orchard back of that that belonged to  
the Ramirez. There is a Ramirez St.  
back there yet, only 1 block long.

Mrs. Gilbert at W. 25th St. she  
is a widow. She is one of the  
De la Osas, was born + raised at  
S. Gabriel, inf. thinks 1st residence on  
n. side of 25th E. of Vermont St.

Old Cucamonga is the n. one.  
Lone Hill - you pass Lone Hill  
going e. Old Cucamonga is on the  
upper Blvd. go thru uplands + on  
through n. Cucamonga.

Bill Rowland at La Puente  
can tell where the old La Puente is.  
Juan Rowland was where the house is on  
hill. Part of the ruins of the house of  
of Tomas Rowland (a bro. of Juan) is  
near the Electric Power house.  
Mrs. L. R. Yorba lives on the Blvd.  
opp. Bill Rowland's house. He wd. know.

The Jaboneria is the Largo Ranch.  
It is s.w. of Montebello. The Jaboneria  
is by Bell, it is e. from Bell, on  
Baker St. on Blvd.

<sup>these, carpenter's farm.</sup>  
There was a ranch of the  
Ybarra this side of Puente. Some  
800 acres, Luis Ybarra + Jesus  
Ybarra. It was betw. La Puente  
+ Spadra. It is in where Walnut  
is now.

Don Bernardino Yorba was the  
owner of Santa Ana. He was buried  
in the old Cath. cemetery on N.  
Bdry + his body has been removed  
to the Yorba's own cemetery at Yorba.  
Mrs. Vicente Yorba, daughter-in-  
law of Bernardino, still at Yorba,  
up the river from S. Ana. She  
speaks Sp. only.

Santa Anita is the Baldwin  
ranch, at Arcadia. Inf. thinks he  
has heard S. Anita and Rio, near there.  
The old S. Anita ranch house. The  
Baldwin's ranch near way into La  
Puente. Jose Maria

Mr. Bernal, surveyor, lives in  
1400 block on New Jersey St. He is  
still living. You go in from  
Heichandria St. + hit N. Jersey.  
It is in betw. State St. + Bingley  
St. - on n. side of the St.



You come to the rancho de  
Los Felis by going on Vermont Ave.  
to the north end of Vermont Ave. &  
you come to the Los Felis school  
district, you hit ~~a part of the~~  
the s. boundary of the Griffith park,  
Los Felis extends also down to  
to the L.A. river. They call it  
Riverside Drive by the river.  
Ex. the ranch house of Los Felis  
was near Silver Lake. There  
is a place there called Ivanho.  
At the s. entrance of Griffith  
park are some very old adobe  
ruins. The public golf links are  
there. {The Verdugo ranch is  
across the ~~river~~ L.A. river from  
here}.

- Mrs. H. J. Cook, 2519 Bonson  
Ave (on St.), betw. Washington &  
Adams, Luf's older sister Luf's  
great great grandmother, named  
Blanco was a Feliz.

The Verdugos were up towards  
Glendale. There is a very old  
Verdugo woman still living.  
Treaty was signed where  
the Dog Hospital was across etc,  
from.

Herman Liffenberg (at Court  
House) was on landmarks committee.  
Also Mr. Adolfo Rivera (at  
Court House, is on landmarks  
committee.

Tropico is ~~at~~ <sup>called West</sup> Glendale now.  
There was a rancho de los  
Lugos e. of Redlands Junction.  
It is betw. Old P. Bernardino &  
Redlands, It is the old <sup>Hig</sup> Barton  
ranch. Any one at the Curtis  
ranch can tell you where the  
Barton adobe ruins are,  
there are 2 or 3 Lugos  
living right at the Jaboneria  
now.



Los Alamitos is towards  
Westminster. ~~Where~~ Where the  
Los Alamitos ~~big~~ sugar factory is -  
You go out to Norwalk, Cal. prob  
find the Alamitos ranch house.

Los Ceritos is at the  
Bixby ranch  
Palos Verdes was on the  
narrow gauge going into S.  
Pedro, just before you get to  
S. Pedro. Prienki had that place  
ca. 20 yrs. ago. The new  
Palos Verdes <sup>is</sup> ~~was~~ up on the  
hill, the old P.V. was by the  
slough.

Laf. has heard of "El Ranchito"  
where the Pio Pico residence was  
between L.A. & Whittier.

Mr. Vajar wd know a whole  
lot but he is getting very deaf. He  
sits in his room all the time. He is  
95 yrs. old.

The "Slower mts," are the hills w. of  
Colton. W. of Blumington, which is w.  
of Colton.

made the first oil wells. La Brea  
They got the first ~~brea~~ <sup>oil</sup> at La Brea  
at the mouth of the canyon <sup>Los</sup> ~~Call this the La Brea~~ <sup>ende.</sup>  
angeles ward of Fullerton. The  
next place that they got brea  
was at La ~~Brea~~ Breita, at the  
Santa Monica ward end of the  
range of hills that runs  
back of Los Angeles ~~at~~  
mission, at the foot of the  
hills, as nearly as can  
understand. But never  
got much there - got  
more at La Brea, ~~at the~~  
First the cañada de la Brea,  
more San Diego ward is the  
cañada del Saucal (lots of  
oil wells there now), more  
San Diego ward of latter is the  
cañada de las Yornas (=  
Santa Ana river canyon).

They made the first oil wells at La Brea at the mouth of the canyon Los Angeles ward of Fullerton call this place La Brea grande. The next place that they got brea was at La Breíta, at the Santa Monica ward end of the range of hills that runs back of Los Angeles mission, at the foot of the hills, as nearly as can understand.

But never got much there got more at La Brea. First the Cañada de la Brea, more San Diego ward is the cañada del Saucal lots of oil wells there now), more San Diego ward of latter is the cañada de los Torbas (Santa Ana river canyon).



White was Englishman  
& lived to left of  
Piso where he ad  
arch now he married  
Maria del Rosario &  
had sons & daughters  
Juana Blanco is  
married & living in  
Azusa or Duarte

Garibosa Blanco  
is married to  
Ignacio Alvarado  
They live in  
S. Bernardino, have  
family

These 2 sisters  
are only ones still  
alive of family - are old



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

## INTERVIEWS



J. Notes. June, 1932.

Mr. Alvarado arrives, & says  
there were 2 big adobe houses  
to left of h.w. as one goes to  
S. Bern. While Pomona is to the  
right. They were of inf's father  
& grandfather, both called José Maria  
Alvarado. At El Aguaje there was  
also another big house of adobe when  
Alv. was a boy. It is off  
Valley Bldg. to N. of it. It was on  
the El stage road to S. Bern.

The El stage road they called it  
La Posta & also El Aguaje.

The rd. de los Alamos was  
at Walnut me abajo (or road  
de S. Diego) from the rd. de

Cipriano Reyes.

My Alv. abuelo, José Maria  
Alvarado, had a house where the band  
is in, 9. - at very site.



Ramon Véjar is now dead?  
He was ~~the~~ Alvo's uncle.  
Alvo. never knew of a house  
here. But 3 or 4 miles  
towards Bern. from Ramon  
Véjar's house was a big  
adobe house. thinks it was  
outside the rd. of S. José. It was  
6<sup>or 7</sup> miles from the house of Alvo's

father.  
He knows the <sup>2</sup> houses of  
his father (now turned)  $2\frac{1}{2}$   
miles west of center of Pomona  
town is S. José, Alvo can  
remember Pomona town - to  
when there was no town here.

Alvo. ~~he~~ knows that the  
Lbarros had property in  
Los Angeles but n where.  
There were also other adobe  
houses the father of Altagracia  
was Cojetano Lbarra.  
The oldest of all the family living.  
Ask her!



When I ask about Los  
Alamitos, says at once that it is  
allí nbe está la fábrica,  
la fábrica de azúcar. The fábrica  
was already there when I was  
here, the fábrica has been there  
many years.

Inf. was once at La  
Ballona. It is not en la  
playa, está ~~mas~~ atrás, mas acá  
de la playa. There was a  
lake or estero there, she agrees.  
No se si estará muerto Don  
Andres Machado.  
thinks Los Ceritos was  
just to one side of La Ballona  
— ay mismo.



Reid's Ranchito de Lugo  
was at La Mesa, ~~also~~ ay or on  
entre los Lugos en la mesa.

Still. One of La Huerta  
de los Ybarra was. Now remembers  
that where they said el barbas  
o rancho de los el barbas was  
~~just~~ being going para Pomona,  
(beyond El Monte, Puente & Walnut,  
when I ask, this side of Pomona),  
all the ~~the~~ place where Pomona  
is was called San José. Soila  
thinks that ~~that~~ but they used to  
call Walnut r.o. de los el barbas.

altagracia Reyes is prima hermana  
of Soila's husband. The Reyes were all  
mixed with the el barbas, & the r.o.  
de los el barbas is ev. at Walnut. But  
n. where the Huerta was. Talvez que altagracia

When Juan, hermano de la  
Lugarba, they made a mono  
that looked like him of trapos,  
inf. did not get to see it, and  
they burnt it, they made a  
fiesta & had the mono at it. all  
if they make the fiesta de  
mono despues, como dicen las  
migas en el cumplimiento. Made  
this fiesta at the ra., where  
the Hunters live now.



They call Americanos:  
ronis. Voritos, of Felicita  
p. 30 is dim of this =  
americanitos.

at Walnut is an lub.  
+ talks to his son in lub. &  
He now tells him: talk in lub.)  
— is a Prieta = atagracia  
Reyes, told inf. this. (The woman  
I interviewed).



Joe Alvarado, 16 yrs. old,  
son of Joila, wants to go to  
Riverside School. Will be in  
sophomore year when he goes  
back to school.

Kuhn wd si dance & sing &  
tell inf that was el cuervo song.



Juan Antonio Perez was  
father of Albino Perez

Chico Perez was hermano  
of Tia mendibles. No have  
muchacho que murio él. He died  
just a few months ago. A def.  
family from Juan Antonio Perez.

Francisco Perez and  
Albino Perez eran cuates,  
def. n. the name Francisco  
Perez, calls him merely el  
Cuato. Herminia Perez is  
their full younger sister. She  
n. that they are Indian.  
Por la mamá sería.

Marcelina is a pure  
Ind. woman in Los Angeles  
3 or 4 yrs. ago vino apurado  
la Reyes, who lives in Cucamonga,  
la hija de la Reyes was  
sick, & they wanted to get  
Marcelina to cure her, but  
she died. Maybe Reyes  
at Cucamonga knows the  
address of Marcelina.

Lots of G's went to Los  
Angeles & stayed there.



Chapo Leyvas is  
brother of Paula, & snobs  
around.

①  
Knew Mrs. Jeane Short.  
She was 2. of Don Benito  
Wilson. Mrs. Short had a son,  
they say.

Don Benito arrived at 9,  
already old. He got 2 negras  
with him ~~from~~, one very black &  
the other mulata. The black one  
se casa con un Mex. called  
Domingo & la mulata se casó  
con un mejicano named Aniceto.  
~~La~~ Benita Wilson ya  
venia casado, ~~she~~ his wife was  
Margarita Wilson. Margarita  
Wilson got a son with her who was  
named Eduardo? & became the  
juez de S. Gabriel. He was very  
borracho & co. piss all over.  
He married Francisca Calaján.  
He became Catholic & his father & mother



(2)

ya no querian por eso. He  
is buried at J. Church.  
Mrs. Jesus Short was  
entendada of Mrs. Wilson, &  
she died before Soyla was born.  
He was merely entendado de la  
mujer de Wilson, not a daughter.  
She married Short, & had  
one son by him, but forgot his  
name & n. if he is still alive.  
The Short's lived on the hill that  
is towards Los Angeles.

Anita Wilson that Helen  
talked of ~~was~~<sup>J.H.</sup> about must have  
been the sister of Margarita,  
cuñada de Don Benito, but  
I ~~do~~ knew her but not  
by name.

Geo Kymin never had  
a wife, children or parientes  
that they know of.



Antonio Valenzuela is the  
only one <sup>seen</sup> ~~seen~~ <sup>He is</sup>  
son of old Valenzuela & is still alive. Inf. n.  
many others there may be of  
the Valenzuelas. Thinks  
Valenzuela was named Francisco.  
There are 3 hijas de Valenzuela.

La mujer of Juan Perez  
~~was a Valenzuela.~~ is one of them.

The Duartes are of sub.  
descent. Of them remain only  
the muchachos: Agripina &  
Estefana. Agripina is at the  
Duarte ranch at Duarte, and  
Agua Estefana is living in J.



Pontaleon married  
Celedonia + they had Pabla  
+ Jose + — (forgot name).  
Pabla is Indian. Pabla lives at  
J. He turned in her papers.  
Pabla Manso lives at about  
123 East Grand Ave., S. Gab.

Nick Miller

Hewen had a ranch here  
on Coto de la Laguna, + lived  
there. And Nick Miller was  
an Irishman + worked ~~for~~ at  
Hewen's ranch, they think.



Knows that they died *juncos*  
black for making baskets with *lodo*,  
not with *flor azul* as Mrs. Hunter  
said.

When I ask about the surname  
Lemans, says that once at *el Chino*  
we worked in *la finca*, & there we  
got to see a man *Felicita* was  
living with, but we did not know  
his name.

Marcelina was D. of  
Maria. Reyes who is at  
*Cucamonga*, married to *Agustin*  
*Quenero*, is full sister of *Marcelina*.  
*Margarita Ramirez* of J. is  
another full sister, lives at J.  
*Maria* was a J. Ind. woman,  
& the daughters were all raised  
at J. *Margarita* is oldest of  
the 3 sisters.



Thy. knew a Luisa at J.  
that made baskets. Luisa was  
mother of Benito (not Benigno)  
Benito is dead, but has a  
son living in his name.

Thy. is not sure if she has  
heard of Teodora - various ladies  
coras but never knew their names.



Mrs. Howard was am. She had children. One of the sons recently disappeared in Los Angeles.

Picho Mendibles, <sup>so</sup> it called, his name is Francisco Mendibles. His wife is Ramona Verdugo. Presentation Mendibles' d. was Tura, i.e. for Ventura, mendibles, Ventura has 4 ds. living. Tura died ca. 40 yrs. ago. Presentation ~~she~~ died earlier, she lived at J. but inf. did not know her.

Dominga & La Nicha are both full bros. of Pedro montaña, children of Felizita. Nicha died. Dominga is still living down 'S. Bern. way. Inf. n. Luisa, mestiza of Bern

Husband of Mrs. Soila Hope Alvarado interv.  
Lompoc, June 18, 32.

Santa Anita - thinks it was of Lucky Baldwin.

<sup>Maria</sup> Rose came with his pants for the amendments, he estuvo en la casa de Miguel Blanco, y se hizo rico el Rose con los caballos, then was ~~with~~ the same g. as Lucky Baldwin. Rose's barn is still standing, betw. J. & El Monte - many lightens la caballeriza.

Fejanta is the name, near that, knows it well. They know Monkey Hill (= Mوند) Hill by Painter hotel) ← arroyo seco, & Camp Apache (by Devil's Dam). No now He was not Jesus Rubio (but he was called this because his mother was surnamed Rubio, his real name was Jesus Marion. He was father of Agripina. He had a ranch at the foot of the mt., above Monkey Hill.



Las Lagunitas, plac. just below the  
cemetaries,

Supposes Ranchito de Lugo w<sup>d</sup> be one  
of the Lugo ranches.

Las Palmas is a plac. <sup>near</sup> ~~and~~ name.  
La Ballona. Joe Machado lived there. ~~the~~  
The machados ~~lived~~ & the

ebanas lived at La Ballona.

The ávilas lived at Los Cueros  
& at Watts.

The ebanas had property at  
cor. of 8th & Lemon St. in L.A.  
And others lived at S. Fernando,  
but these last were the same as the  
Las Palmas outfit.

N. My La Ballona is applied.

Maria tal. remembers like a dream  
that she heard that they got sal at Refondo.

Cabellera = scalp (taken by apaches).

Capitanija - no such word.

Both w<sup>t</sup> it,

Espadra is an old name.

And yet there is only the one store  
that was there years ago. a few  
named Caldwell runs it now.

only that store now, a garage  
& the depot. There used to be  
a casa de baib & a hotel there  
too, but the casa de baib &  
hotel have been torn down.

~~Also~~ Also can show me where the  
2 adobe houses were ~~to~~ that belonged  
to his father. a dr. was born a little  
below here.

Free fares.

Frank Jason, a del pais, went  
from Panama long ago to Pala region.  
Maria says lots of Yuma ind<sup>s</sup>  
used to come to g. when railroad first came.



Soyla Hope Alvarado. ~~the~~

Her son, Luis Alvarado, lives at R.B.  
He runs a little store at north part of town.  
Luis is 27 yrs. old, is married.

Teresa — old S. J. woman, dead.  
are there old people in the Miller  
family, road that crosses the coast, goes  
down to the old Winery — there the millers  
used to live, one of the girls was Jesus  
Miller — they were at Banning School.  
Lingo of the poolhall died 2 yrs. ago.

Mrs. Mendibles —

lives on W. Angelino St. Pichi  
Mendibles belongs to this family.

The Lujanos — live at 9  
They came over to turn their papers  
in. No if any old ones left. <sup>Indian</sup>  
and there is a daughter of Teresa  
still living. Her name Luisa  
Henninger. She lives on east  
Angelino Street. She lives on corner  
— you go up S. Gab. bod. <sup>W. Angelino</sup> & then 90  
West, & it is the first street you come  
to, she lives on the S.E. corner. She is  
past 70 & has lived here all her  
life. [Mrs.]

[did] Maria Papia's Tillman.  
I not hardly remember her grandparents  
at all. She was raised by <sup>of previous</sup>  
people. [people]  
[inf.] → there Albert Perez. There  
the abnls are Indian.



Luisa Heniger interview, June 32.  
Maria

Luisa n. where Takancon  
was born, the Howard family  
of S.G. raised her. Hi if she  
can talk any Indian. Hi how  
many years old she was when they  
brought her here. Sally of  
Leonarda Fork is her oldest  
daughter, then Soila, & then  
Regino (also called Reginaldo)  
at Estor - he is the baby.

Lario Miller says he does  
not talk Indian.

Cerafin Gradillas,  
he lives at 515 Tea Garden Lane,  
in West Alhambra, El es tio de  
los abiles & will know how much  
land. Good they have.

Albino was only about  
40 when he died. Albino did not  
die of the flu. He was sickly  
long before he died, he died by  
coddling his girls with drink.  
Francisco, <sup>part</sup> albino's of albino's  
cinda, is living here.

Cristobal, mother of  
Bess. Presentacion Mendites,  
a pure Indian. They called  
her ~~La~~ tura as nicknames.  
She was very fat. All called  
her La tura. She died 11  
~~years~~ ~~ago~~ 75. ago.



Pabla, lives on Grand St.  
Manuel Manao is her husband.  
Pabla's father was Francisco Fernando.  
F. S. was criado of Mrs. Robbins,  
he was dead.

He can tell us where  
el Chapo is. He is Indian. Chapo is  
son of Pantaleon.

Trinidad Rice (Rice was her  
husb.), a F. Ind., used to be here  
at S. Gabriel. She died at F. Had  
children there.  
Luisa, a pure Ind.; captain

of the kids of S. Fernando. was  
Luisa's mahina. That Luisa has  
grandsons living at 20th or 21st  
St. at S. Monica. They are Antonio  
Benites & Luisa Benites (she lives in  
Los Angeles)  
& Cristina Benites (lives at G. a  
couple of blocks toward Yuma from  
the S. G. mission.

Era 29. where Hunters live  
is the pure ra-site, & ella  
debía de saber, porq. ella se  
crió en la ra. olli.

Kuhn was the last Ind. of  
aqui. Santos Salas was his  
real name. They called him  
José Santos Kyi-won. - for  
we worked for Kyi-won &  
like Kyi-won he talked much  
He was born at S. G.

Vitoria

Vitoria had 2 <sup>(darkish)</sup> nieta; Sara  
& Cristina <sup>(daddy blanca)</sup> Sara went from there  
to S. Francisco & was never seen  
again. Cristina died here. Her place  
was house ~~she~~ was where Broadway  
street has is now. - at the corner  
of Blwy & Mission drive.



Luisa knew Maria Ybana,  
she was of Los Ang. but lived  
here. He lived here at the sun.  
for years this was the only  
Albana she knew.  
Luisa thinks she saw  
La Hereta de los Albanas in  
the Examiner.

No mess. here antes —  
para gente de Senora.  
Don Benito Wilson's wife  
~~was Dona~~ Dona Jesus  
Shorb, d. of Benito Wilson  
& of —. Died at El  
molino.

John Gilbert was an Ind. who  
used to solicit children for Catholic  
school in Banning. He is now at  
S. J. Capistrano He talks Eng. & Ind. — little  
sp. He is now very old. the Mexicana here  
called him Don Alberto

His mother Teresa is from  
mesa grande of L. Diego.

Teresa Senora was born  
in 1819. He had no one here  
to talk about to.

Antonio —, nicknamed  
Antonio Gigante, a family of  
his grandchildren lived as neighbors  
to Luisa here till recently.

Gregoria was pure G. Ind.,  
she was mother of the father of  
Hermilia. Hermilia's father was  
Juan Antonio Perez.  
Francisca Baker (her father  
was an am.) was a halfbreed. He was  
Hermilia's & mother.

Francisco was older than  
Albino, & Albino older than  
Hermilia. Francisco is 60 yrs. old.



Francisco Perez & Herminia Perez interv. June 32.

Nate or Sad was Ligarda

Hunter's  
A smoker.

55 yrs. old  
D~~an~~ario Miller lives

where Pedro Montaña.

Felicitá died 8 yrs. old.

Mr. Lugo, Co. of Pearl &  
Delmar.



El único hijo q. tuvo &  
la Eulalia (old woman of the  
Baja) se casó con una  
mujer, & the ~~old~~ only child of  
this marriage was Carmen.  
And Carmen married  
— Gujano. The Gujanos  
were a family that lived  
at Jompa, allá abajo de la  
Agua Blanca.

The Mendozas live in  
Pomona. Their aunt, Maria  
Mendoza, lives at S. J. T.  
They have filed his papers  
already.



Juana Abril (Abril  
por el marido no mas) was  
the mamá de los Abriles.  
Juan Abril, 35 yrs. old,  
is son of Juana.

Ramona Ochó'a & inf's  
cunadre, gaut inf. This corita,  
Ramona had kept her babies in  
it. Ramona was of S. Gabriel,  
but & Ramona's father, Nicolas

~~(forgot his name)~~  
Ochó'a. Ya está muy viejito,  
y es de S. Gabriel, Nicolas  
son Nicolas died, ~~but~~ Nicolas  
his son Daniel is living, & Nicolas  
lives with him, next to the vacant  
lot that is at the corner of  
Angelino & Euclid Sts. & is  
Nicolas is dark complexioned like  
an Indian.

The Abriles are parientes  
& the gradillas are parientes  
of Nicolas Ochó'a.



Teresa went barefooted  
or died barefooted.

in 1885, all the bel pairs  
people that lived about Panama,  
rich as it was, lost their lands  
to the Amers.



Cuando entraron los amos  
mataban muchos indios at  
g. para quitarles el terreno.

the clude. she lived at  
the Mission Vieja came from  
here a pie sin zapatos, to mass.



Macundino was an old  
J. indian who had 6 toes  
on each foot, but his hands were  
normal. He never wore shoes.

La Bárbara was very old,



The Lujanos were a  
 family ~~living~~ that lived at.  
 Jorupa (sic). If they are  
 still living, they are relatives  
 of Eulalia. <sup>La</sup> <sup>vi:</sup> <sup>La</sup> <sup>hija</sup>  
<sup>se donaba Carmen</sup> <sup>she</sup> <sup>just</sup>  
 E. tuvo la Eulalia, inf. n. his  
 had that ~~man~~,  
 name.

Carmen Luiano was  
<sup>La</sup> <sup>Carmen</sup> <sup>se</sup>  
 married to Quijén.  
 and son Luiano.

Los Callejanes are also  
 registered. They are parientes  
 de los Puertes. Estefan  
 Puerte. His mother was  
 Maria Jesus Puerte, ~~the~~  
 Lopez - she was mother of  
 Estefan <sup>the</sup> Puerte.



Inf. did not know the  
abuela of Herminia Perez.  
~~But~~

Inf's comadre Chica  
Perez was 125 años old  
when she died. She curaba  
los tísicos & los que tenían  
hidropesía. She was half way  
relation of Herminia Perez.  
Chica died at J. & is  
buried there.

Inf. lived at T. Pascual,  
working for a man named Thomas  
(Am.). He had quite a ranch  
here. And while here ~~inf's~~  
of Lugarda & her grandmother  
came over (m. the grandmother's  
name, ~~which it may have been Luisa,~~  
& brought (le llevaba a Inf.)  
tunas & pinole & bellotas,  
& Lugarda interpreted for  
inf., for Luisa did not talk  
much Spanish.  
There are 12 children in  
the house here.



Lugarda has 2 living  
sisters: La Mariyita  
& La Jesus.  
La Mary ~~Miller~~ Mary Miller,  
an older sister of Lugarda,  
died.

Mariyita lives at Alhambra  
Jesus lives at Los Angeles.  
Both of these are married.

Lugarda's

Rosa Estrada, daughter  
of Juana, married a man  
who is *mezizo* de *indio* y  
de *Americano*. Rosa is  
prima de la Lugarda, Rosa  
lives in her mother's house,  
near Hesters. Pedro Montaña is  
living at his



Lugarda was 12 yrs. old  
+ inf. went to Natwada's house  
+ Lugarda interpreted for her  
aunts.

The Palomares, Sejares  
+ Gorbos of Pomona are  
all intermarried. ~~Byres it was~~  
~~called~~ Called it S. Jose all about  
cuando entro el tren,  
Pomona.  
entonces suwieron Pomona.  
todo era S. Jose, def. knew  
the whole Palomar family. def.  
knew them all alive.



Pedro Vadillo, a Mex.  
or Spaniard who had his forefinger  
& middle finger of one hand grown  
together so there was just a  
slit where he ought to be  
finger crack. and he too had  
6 toes on both feet & never  
used shoes,

~~At~~ Kewen never had a wife.  
Boyle calls him Kewen.



Dizen que esa para  
tiene 100 guños. Por David  
lived. Soylu remembers  
when there was no para  
here. And when David -  
lived there (an am.) there  
was no para there.

He remembers like a  
dream about ~~the~~ Ridd +  
Victoria.



El difunto Miguel Blanco,  
era inglés, he lived on land  
de la comita aquella from  
many slope.

When the Amos. quit on  
lots of things. when they come,  
without paying them anything.

El americano ~~quit~~ Winston  
lived on that comita, he had lots  
of pesos. There were that rich  
Huntington lives is where  
Winston had his house.

N. la huerta de los abanos.  
No habia huertas grandes.



Inf. never heard of the  
bear trap for the kids.

Habia otro q. se llamaba  
Simón, era indio muy viejo. He  
sido; mi chorrillo de agua, me  
agujete, me quitaron, los americanos.  
~~Hasta~~ Tenia una mujer called  
Tula. Eran compania hombres  
de hombres, y once he tirado  
una piedra a ella y hit  
her in the ankle. El vivia  
pa lado de las Comas, y had



shf. knew Santos Agú; W.I.A.  
His patron had been un hombre  
muy rico de los Angeles.

Once inf-vent to him, &  
he said: que hay, patrona. and  
she told him: dance, & he danced  
the Cuevón. He cantaba y bailaba.

- shf. knew Natividad (made de la Guardia), Felicita (she was inf's madre) (inf's la madrina de Pedro Montaña, at least 50 yrs. old), Juana (she was very fat). shf. knew the papá & mama of Felicita, but forgets their names, yr los conocí ya viejos. Boyle can remember that the church of S. J. had no pews when she was a child.



There was an old lady named  
Eulalia Perez, who was from  
Lower Calif. She was very old  
when inf. knew her. She cuidaba  
los morijos muy antes. She was  
viuda. Had no relations as  
far as inf. knows.

Beatriz White, 935 S. Palm  
ave., S. Gabriel, Cal. Daughter of  
Soyza Hope alvarado. Hope is  
Esperanza, not a family name.

Daughter of Mrs. ~~Mar~~ Presentacion mendible interv.

Maria Talancón, — Luis Alvarado  
es el yerno de ella. Es una india.

Mrs Presentacion Mendibles Died  
Dec. 17, 1921.

por el marido,  
depoes por el papá.

Albino Perez died over 8 yrs. ago.

Juan Antonio Perez, the father, had  
died 4 yrs. before the other one.

Herminia Perez lives on Salazar  
St. + Frank Perez. Bro + sister of  
Albino, 315 Del Mar, just across the  
tracks.

Nick Miller lives in west alhambra  
close to his sister.  
He does not live.  
Luzarda Miller, married to Tom Hunter.  
Mother of Pearl  
live at the mission.

N. de Lujan family.

Valenzuelas on cor. of La Fayette  
+ Delmonte St. Old lady named Sara Valenzuela,  
sister of the old man who died. Julian  
Valenzuela, son of the old man. the  
old man who died was Frank Valenzuela.





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

LISTS OF PLACENAMES FROM PUBLISHED  
SOURCES

us:

Yang-na — Los Angeles  
Libag-na — San Gabriel  
Isanthcag-na — Mission Vieja  
Sisitcanog-na — Pear Orchard  
Snag-na — Mr. White's Farm  
Acuragna — The presa

~~Asucag~~  
Asucag-na — Azusa  
Cucomog-na — Cucamonga Farm  
Pasinog-na — Rancho del Chino  
Awig-na La Puente  
Chokishg-na — the Saboneria  
Nacang-na — Carpenter's Farm  
Pineng-na — Santa Catalina Island  
Pimocag-na — Rancho de los Ybarra

Toybipet — San Jose  
 Hutucg-na — Santa Ana [Yorbes]  
 Aleupkig-na — Santa Anita  
 Mang-na — Rancho de los Felis  
 Hehamog-na — Rancho de los Verdugos  
 Cabueg-na — Caliuenga  
 Pasecg-na — San Fernando  
 Houtg-na — Ranchito de Lugo  
 Luang na — Luanga  
 Pubug-na — Alamitos  
 Tibahag-na — Serritos  
 Chowig-na — Palos Verdes  
 Kinkipar — San Clemente Island  
 Harasg-na —



yang-na — Los Angeles. jāya.  
Pimocag-na — Rancho de los Ybarra (= la Brea?)

Si bag-na — San Gabriel  
Isanthcag-na — Mission Vieja  
Sisitcanog-na — Pear Orchard  
Donag-na — Mr. White's Farm (At Briquet tract in L. A.?).  
Acurag-na — La Presa.  
Chokiskg-na — The Jaboneria  
Nacang-na — Carpenter's Farm [Santa Gertrudis rancho?]

Auesag-na — Azusa  
Cucomog-na — Cucamonga Farm  
Pasinog-na — Rancho del Chino  
Awig-na — La Puente  
Toybipet. — San José.  
Aleupkig-na — Santa Anita

~~maug-na~~ — Rancho de los Felis (by Griffith Park)  
Hahamog-na — Rancho de los Verdugas (by Griffith Park.  
= San Rafael Rancho)  
Houtg-na — Ranchito de Hugo. Felipe Hugo & Vicente Hugo used to own  
San Antonio Ranch, called La  
Mesa Ranch. Felipe lived just east  
of L. A. River below city limits.

Indian words in  
Reid, original:  
(clippings of L. O. Star at  
Bancroft Library)

Qua-o-ar  
y-yo-ha-ring-nain

Pabavit

To bohar

Yobagnar

A-hub-su-voi-rot

Nom in manoc, in manoc,

yayare

niomare

awa aha

tehé pko

chainoc

yamu uimí

mea



~~San~~

- M.S. punitarjat, old name for Pasadena  
 M.S. 'asuk'savit = Azusa  
 M.S. wi hárjat = San José near Azusa  
 M.S. 'tsutkava'<sup>a</sup> = Pomona  
 M.S. wá'pí'vít = Rancho del Chino  
 M.S. sivávit = S. Gabriel  
 M.S. gauvi = S. Pedro  
 M.S. qúsat<sup>qarsat, qarsar</sup> = hill (big hill) this side of Los Angeles  
 M.S. qáinít = hill other side of Los Angeles  
 M.S. pasékva<sup>m</sup> = S. Fernando  
 M.S. parúhjat = the island opposite San Pedro  
 M.S. Tuvimur = the other island  
 M.S. páviatam = los Tejoneños  
 M.S. má<sup>l</sup>kat = Arroyo Seco by Pasadena  
 (in answer to direct question).  
 M.S. 'á<sup>l</sup>karjat = S. José (below Cucamonga). Name  
 means bare white land.  
 M.S. 'ahué'va'<sup>a</sup> = Ajvinga. Means "quemado."  
 M.S. qai-kupjavit = place near Azusa (?)  
 M.S. sí'suvít = place near Azusa.  
 M.S. 'apá'fharjat = place near S. Gabriel.  
 M.S. pá'ningon = Rancho del Chino (< pá'hinatí, chia)

Mauqna = Rancho de los Feliz  
 Hahamogna = Los Verdugos  
 Houtgna = Rancho de Hugo

Fúmi

Crími

Kitámi

Páymi

rómi

chuchúrke

chachaukel

harari cuar

wauri

sanot

Muhuvít

Hahamogna



(2)

The Chief of each Lodge took its name followed by ie, with sometimes the alteration of one or more final letters. For instance, the chief of Asucsagna was called Asucsagnie. — That of Libagna, Libavie.

History of San Bernardino Valley from the Padres to the Pioneers. 1810 - 1851. By Rev. Father Juan Caballeria. Illustrated by Constance Farris.

P. 39:

"San Bernardino - Juachama - a place of plenty to eat.

Cucamonga - Cucamongabit - Sand place.

Riverside - Jurumpa - Water place.

San Timoteo (Redlands) - Tolocabit - Place of the big head.

Yucaipa - Yucaipa - Wet lands.

Muscupiabe - Muscupiabit - Piñon place."



(2)  
P. 49 says that the San Bernardino Indians believe the god Mutcat created the earth. He descended from Tucupac (heaven) to visit Ojor, his earthly creation. Isel was the devil.

P. 53. "The Gulchi language was spoken by the Indians of Los Angeles, San Gabriel and as far east as Cucamonga. Another language was spoken all along the Santa Ana River and in Orange County, while the language of the Quachama was spoken by the Serrano tribes, among whom were the San Bernardino Indians.

P. 52 - 55 give vocabularies of Lord's Prayer in S. Bern. lang.

(3)  
P. 128. Juan Antonio was chief when the whites settled S. Bern. valley.



Note: Every word in this list has been duplex slipped by me  
 Mar. 11, 1915.  
 Rev. Eugene Ingranes, the Old San Gabriel  
 Mission, San Gabriel, Calif., 1909.

Page 104:

San Gabriel Indian Rancherias.

Ajuibit	Choquayabit	Jai benga
Ajuinga	Corobonabit	Juiunga
Acuxabit	Coyubit	Jutucunga
Acura bit	Gnapiabit	Jeberobit
Acurangá	Guinibit	Jerupe
Amupubit	Gebit	Junubabit
Atá babit	Guibabit	Jaiocopeabit
Achochobit	Guijabepet	Judamobit
Amuscopia bit	Je verobit	Julagunot
# Asuesabit	Guaipet	Ironquin
Ajuimia bit	Guachpet	Mairobis
# Acatabranga	Guibanga	Mamaita
# Batequitos	Gorumuga	Mujimam
# Bonoquin	Gonopeapa	Maromabit
Cabuepet	Guanchia	mapit bit
Chau bit	Juiubit	Nosabit
# Cacayibit	Jai bepet	Naa sin
Cuca mobit	Jaisobit	Nonobit
# Cusabit	Jutucabit	Najaya bit
Chibanga	Jaisobit	Ojubit
# Comurabit	Jajamobit	Paf benga
Comicra bit	Japchibit	Pimubit
Chagua yabit	Jaya bit	Paparabit
	Jajobiabit	Pububit
	Jautpit	Pimoca bit
		Pajbepet

# Sjaga & sa'aya are  
2 places, near together etc  
judges from how they were  
mentioned

offspring = Rosa de  
Castilla  
of fur, and rose  
Bosques used to live  
there. Many wild  
roses. Big Malaya  
(now) half way between  
Lila & Sg. Hain  
& wagen road passes  
by. P. de C.  
It name is common  
in former days.

Doesn't seem to  
know - toiskanya looking for  
Pomoquin = pumuking, important  
Peotopa?  
Pimicha?  
Pamai bit panjavit  
Picu bit prekuvit  
PiamubiT pjamunga?  
Pabocoya  
Pachechero?  
Quisao bit  
Quinquibit  
Quini bit? g-?  
Sibapet sivapet  
Seobit - sjovit  
Sapchi bit?  
Satucubit sathkavit??  
Sotabit??  
Soa bit swavet  
Sibanga  
Tobpet - tooanga & tovit & has heard  
Topisa bit? mulien often - but  
Tucubit tukuvit; does not know where  
Totabit - totovit  
Toibepet toj vit vit - 1st job  
Tochonabit togonavit  
~~Tibajabit~~ tivajavit  
Tibajabit  
Tusica bit - tastkavit  
To ban bepet - to bang vovet  
Tameobit  
Tochajana totaxga??  
(S. Gabriel rancherías, Eugene (2)  
Sogranes, p. 104)  
Toibina  
Tobimobit tavit mo vit ok.  
Timijabit timi xavit? Has heard  
Tobonga  
Tobizcanga - toviskanya  
Taisobit? a.k. accent.  
Tomecupna tojsovit  
Tujubit  
Uchubit  
Utucubit  
Yabit  
no etym.  
haminga, pami, parak was  
jagaro, L. L. A.  
tabuga 10 sp.  
hamipa, paki  
wa'afve =  
from S. Bay, to L. A.  
jave niki, to L. A.



Mission Vieja  
Pear Orchard  
Mr. White's farm  
La Presa  
Cucamonga farm  
Rancho del Chino  
La Puente  
La Taboneria  
Carpenter's farm  
Rancho de los Ybarras  
San José  
Yorbes (Santa Ana)  
Santa Anita  
Rancho de los Feliz  
Rancho de los Verdugos  
Ranchito de Hugo  
Suanga  
Alamitos  
Cerritos  
Palos Verdes  
Turapa  
Rancho de los Sepulvedas

Chino town is in Rancho Santa Elena del  
 Chino  $\frac{1}{2}$  a league from that rancho.  
 Ventura is ~~one~~ north of Burbank  
 Pacoima is town  $\frac{1}{2}$  way between  
 S. Fernando & Tejonja wash, on railroad  
 near the red mill at S. Gabriel near  
 Los Angeles

Names of towns to ask:

Quartz  
 Spring  
 Corona  
 Glendale  
 El Monte  
 San Dimas  
 Whittier  
 Fullerton  
 Santa Fe Springs  
 Potrero Grande  
 Paso de Barbo  
 Downey  
 Watts  
 Norwalk  
 Marengo (Calif.), Painted Hills & Algodones  
 Lyman's Canyon (N. of Whittier)  
 Long Beach  
 Huntington Beach  
 Newport Beach.

Los Angeles  
 Pomona  
 Claremont  
 Ontario  
 Santa Ana  
 Tustin  
 Red Hill  
 El Modena  
 La Merced & Potrero  
 Chico ans. S. of  
 S. Gabriel in hills there  
 Rancho de los Negros  
 (near La Puente  
 rancho)

Rev. Eugene Sugraves, The Old San Gabriel<sup>3</sup>  
 Mission, San Gabriel, Calif., 1909.

Page 102 (appendix):

Noted Indian Officials in San Gabriel.

Agustin, el enfermero (male nurse).  
 Andres, interpreter  
 Bernardo, sacristan mayor  
 Benito, enfermero  
 Benigno, el rezador (prayer leader)  
 Benigno, el ciego y rezador (the blind and  
 prayer leader).  
 Benito, el interprete  
 Basilea, enfermera (female nurse)  
 Conrado, enfermero  
 Doroteo, alcalde (mayor)  
 Eusebio, sacristan  
 Fortunato, sacristan  
 Fortunato, alcalde  
 Gaspar, interpreter  
 Gregorio, captain of Golpiabit rancheria.  
 (Indian ranch)  
 Ignacio, alcalde (mayor)  
 Ignacio, enfermero (male nurse)  
 Ignacio, interpreter  
 Basilea, enfermera (female nurse)  
 Jose Gabriel, cocinero (cook)  
 Juan, carpintero (carpenter)  
 Justo, jabonero (soapmaker).

[p. 103]



Jose, vagnero  
 Jose Manuel, alcalde (mayor)  
 Joaquin, the blind, who was the prayer leader in  
 the ranch of San Bernardino  
 Miguel, Indian captain baptized in 1804.  
 Manuel, alcalde, 1804.  
 Maria del Carmen, enfermera (female nurse), 1805  
 Miguel, maestro del telar (master of the loom)  
 Mauro, enterrador (undertaker)  
 Matilde, monja (nun)  
 Manuel Antonio, licenciado y neofito de esta mision  
 (lawyer and neophyte of the mission)  
 Mateo, Indian captain of Ajubit (Indian  
 ranch)  
 Pedro Celestino, alcalde (mayor), 1799.  
 Pascual, carpintero (carpenter)  
 Pelayo, sacristan  
 Perfecto, sacristan  
 Pescasio, alcalde (mayor)  
 Remigio, albanil (mason)  
 Santos, cocinero (cook)  
 Simon, alcalde (mayor)  
 Sororino, captain of Ajuspiabit (Indian ranch)  
 Santana, costurera (female school teacher)  
 Saturnino, alcalde (mayor)  
 Serviano Sergio, interpreter  
 Teresa, enfermera (female nurse)  
 Tiburcio, interpreter  
 Valerio, enfermero (male nurse)  
 Victor, sacristan.

Tová'at = pinon.

Továvit must mean of the pinones, & be  
a Senano rancharia.

[Found on reverse side of p. [2]]

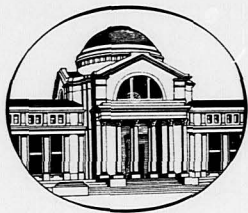
J. M. Guinn, A History of Calif., I, p. 482 (1907)

"Santa Ana was about two miles south of the  
old stage road that led from the Los  
Angeles to San Diego. This road was  
the camino viejo, or old road, that had  
been travelled for a century. There were  
no bridges across the Santa Ana  
river at that time. ... The Rodriguez  
crossing, just north of Orange, on the old  
stage road, was the only safe crossing in  
times of high water.

"Pasadena" was given by Dr. T. B.

Elliot in 1875. The word is  
of Chippewa dialect & means  
"crown of the valley." The old name  
of the locality of Pasadena was  
San Pascual (which is given in  
Reid's list.)





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

THE NOTATION "GLB" ON THE FOLLOWING  
SLIP PROBABLY REFERS TO NOTES COPIED  
FROM THE GABRIELINO MISSION BOOKS  
(GABRIELINO LIBROS BAUTISMOS).

glb. 1, 80, b. 906  
de la Rancheria  
Payà bai pà bil  
F. Miguel Sanchez

glb. 1, 99, b. 1131 m  
Foi bopet  
Antonio Cruzado

glb. 1, 99 $\frac{1}{2}$ , b. 1138 m  
Pibubil  
Antonio Cruzado

glb. 1, 104, b. 1183 m  
Guibanga &  
Miguel Sanchez





< Sugraves, p. 47

Fr. Antonio Cruzado

Fr. Antonio Patern-

Fr. Ramon Osston

Fr. Juan Diaz

Fr. Juan Fiquen

Fr. Fermín Francisco de  
Lasuen

Fr. Pablo de Mugarlegui

Fr. Gregorio Antonio de

Amurria

Fr. Miguel Sanchez

Fr. Francisco Jaces

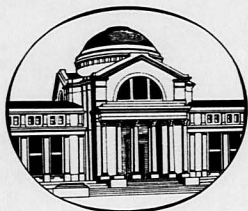
Fr. Vicente Fuertes

Fr. Juan Antonio Garcia Riobo

Fr. Jso Antonio Calzada

I diplo clipped up to Vol. 1, 38, 6.682, 6.683





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

TYPESCRIPT OF MONTAÑO VOCABULARY  
FOR 1915 SEMANTICALLY ARRANGED  
SLIPS

# VOCABULARY.

Taken from Felicita, Feb. 24, 1915.

Mrs. Hunter gave me the following information: The name of the informant is Felicita Serrano. She is daughter of Belardo Serrano and Luisa Serrano. The maiden name of Luisa is not known to Mrs. Hunter. Felicita is the eldest of thirteen children, all of whom are dead now except her. Felicita married Nasario Montaña (of Mexico). They were married in Los Angeles, Mrs. Hunter thinks. A Mrs. Pitcher (or some such name) of Pasadena used to come here to San Gabriel and interview Luisa and write down much information. She came here almost every week when Mrs. Hunter was a girl. Belardo Serrano was a San Bernardino or Serrano Indian, but Luisa was of genuine San Gabrielino stock. Natividad Serrano was Mrs. Hunter's mother's name. She married a man named Miller.

## Persons.

Andréa, very old woman who lived here last year and now lives in Indio, told Felicita that she knows names of all places around here (San Bernardino).

Manuel, captain of Santa Manuela, can give me much Serrano information.

Maria Morales is a very old woman, blind, who lived where the adobes have recently been torn down near McCormack's at San Gabriel. She knows the language. She has a son-in-law named Albino.

## Nature.

tókúpál, sky.

'érqör, el suelo.

par, water.

mómät, sea.

'ohēt, sand.

támít, sun.

mwar, moon.

sofjót, stars.

wakó'k, lluvia.

tá'ur, trueno.

kwákwajemük, lightning flashes.

kwínár, mud.

qaij, sierra.

## Placenames.

Felicita recognizes Sugranes's "Guapiabit" as wápijana, which is the old name of the place now called Guapa, a place this side of Chino (a railroad station, I understood inf. to say).

## Material Culture.

ni-náwa', mi vestido. (evidently from Span.).

páhut, knife.

tsü(w)är, arrow.

tókwis, mortero.



Called metates same as in Span.

tju'ákar, large packbasket for carrying on the back.

kqmími'i, cora, corita.

tjumúkar, big storage basket. Obtained when I asked for

Span. "chamuco". Used outdoors. Shaped:



nqwor, batea, tray-basket.

tqmúgar, basketry demijohn used for keeping water in the houses.

'ivít, awl (used for making baskets, e.g.).

#### Food.

Call atole the same as in Span.

#### Kinship Terms.

woróit, man.

tqkór, tqkól, woman.

nóni(η)woróit, yo soy hombre.

nónimtqkór, yo soy mujer.

'eráqpo', old man.

tqqu', old woman.

kwinti', boy.

kwintí' miné, este es muchacho.

táqáij, muchacha.

táqái'i miné, ésta es muchacha.

#### Bodyparts.

pwar, hair of head.

mu-pwán, thy head.

ni-kónin, my forehead.

ni-nánaq, my ears.

ni-mópin, my nose.

ni-tónin, my mouth.

ni-nónin, my tongue.

ni-tátam, my teeth.

ni-ñórñ, my neck, my throat.

ni-mán, mi brazo.

ni-kwár, mi sobaco, my armpit.

ni-tjúr, my fingernail.

ni-hún, my heart.

ni-qónun, mi panza.

ni-név, my leg, mi pie.

ni-tónun, my knee.

'a'él, bone. The l is dull. The tip of the tongue goes to alveolar region. This is probably the same sound as r.

Better written l.

#### Animals.

húnal, bear.

ítal, coyote.

wusí', dog.

súkat, venado.

hónit, hardilla.

só'ít, liebre.

tosóqut, conejo.

táhur, culebra. Inf. forgets the name for rattlesnake.

Sec. 2: R. punkamajam, G. jitjínuj, pollywog.

pítsukwar, mosca.

Inf. forgets what abalone was called. Used to sell lots of them -- now it is long since any were sold.

#### Plants.

mamáhar, zacate.

híkát, sauco.

mánít, toloache.

sáqát, saus.

swal, junco. This was used by the Indians for making coras.

There used to be a kind of barbúris (Span. name), which the

Indians boiled and ate with sugar -- delicious. Inf. forgets the Indian name.

tómtjár, encino. The acorns such as the Indians prized and used did not come from the encino.

pasí, chia.

pasínut, salvia. Inf. has heard of eating the young shoots raw (I mentioned to inf. having heard of eating them thus).

tuvár, alamo.

sevéel, aliso.

#### Numerals.

pukú' pēsō, one dollar.

wehē' pēsō, two dollars.

páhe pēsō, three dollars.

watrá' pēsō, four dollars.

mahár pēsō, five dollars.

paváhi' pēsō, six dollars.

wehēsmahar pēsō, ten dollars.

#### Linguistic.

nó(')ma', yo.

'o(')ma', tu.

miné', el.

'ijómuma 'ōē, nosotros todos (or v.v.).

nī-trótrōn, mis ojos.

mē-trótrōn, tus ojos.

'a-trótrōn, his eyes.

'ijó-trotrōn, our eyes.

nónim-tjáinuk, yo estoy malo, I am sick.

'o'á-tráinuk, you are sick.

tjáinuk 'i pemá', he is sick.

mótáini' nī-pwán, my head aches.

ján'arō nim-jérōn, I am going to Los Angeles.

peje' pijá mimúru, el va payá.

jáuki nim-jérōn nī-kin'arō jana, tonight I am going to my



house in Los Angeles.

haminam mu-kin, where is your houses, where do you live?

ni-kin 'i jana, mi casa está en el pueblo (en Los Angeles).

nónim-jávit, soy de Los Angeles.

'ijómumä jávitam, somos de Los Angeles.

haminam haü wusí' nihín, onde está mi perro (el perro mio)?

kwinti' toálpi', mucho malo (said of lame boy peddler, v'd).

haminkupe 'apijók, cuando llegatis?

pwánanim-pijók, ayer llegué.

minériskijave, este viene del Pueblo.

nónimki jáve, yo vengo del Pueblo.

eró', caliente.

eró 'aqari, mucho caliente.

mopíj, I have a cold in the head.

ján'inikin, en mi casa in Los Angeles.

ján'inu'iqari'er, vivo en el Pueblo (en Los Angeles).

kiré' 'ikwároma', el viene pacá.

miténimpijók, ahorita estoy llegando.

jaũki nim-pijók, llegué anoche.

tõtã, stone.

'ajó'i tõtã, muchas piedras.

hawó, quien sabe (in answer to any question).

hjánte nim-jérõ(n), mañana me voy.

haminkupe 'akimárõ, cuando vas á venir otra vez?

tøkól 'i miné', ésta es mujer.

møjokmuk'i, ya se murió.

jámu 'erápõ', ya estoy viejo.

tõqú' nõhjã, ya soy vieja.

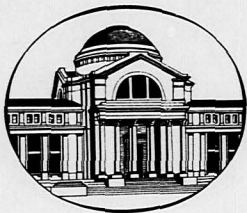
#### General Information.

A very old lady long ago told Felicita when Felicita was a little girl, that the old lady's people lived in a big rancheria in the mountains. She remembered their cooking atole with stone ollas. Something -- surely gold -- ran out of the rocks when heated by the fire.

Felicita's father told her that there used to be lots of Indians in the mountains. They were brought to the mission like wild beasts.

Felicita knows nothing of the language of the island people -- never heard. She has never heard of talking Serrano on the islands.

Inf. cannot understand Serrano nor San Juan Capistrano.



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

## QUESTIONNAIRES



Fel. Quest.

~~gone through~~ used, ①

ompien  
en  
pagan  
cualquier.

common

enroscas,  
redondo.

rozan

mandar.

avugado

chino (of hair)  
tangled (of hair)

to blow away.

down-feathers.

atizadero.

nido

pepinas.

\*iatfrij, non-poss. of pet.

\*nimópinga, on mis narices.

II K. ni pépin, my bodyhair.

K. ~~ni~~ niq urya, en mi panza. also K.

niqar nong a.

K. non'a' kutuk nitfrótfrotar, go to ride  
con mis ojos.

K. tñá fur, jaras. tñurí, jara. ②  
nón'a mokánag nitfúrur, lo mate con la jara.

K. oró agreis ma'é ti, está haciendo  
mucho calor.

K. nōn'im ga 'ikwá fovaña, estoy  
en el mundo.

K. frufrú katam, venados.

K. minéj páramo' ponékin, es casa de  
ellos.

K. pára ók, la madre de él.

K. iijómomra' puki tñag, se le da.

K. novór, batea. ni novor (!), mi batea.

K. ni'íí, mi alczna. 'replacess t.

K. nō privi'm tār, golos voy a llamas.

K. 'a, kwatag 'tño avi' 'oinóma' ch, are  
je eating?

K. ekwé'a, endado!

K. bonys'ano 'ekwé'et, bonegnero.

K. pe'témon'i tñajnok, he's a sick.

K. pōvāna, anteaer.

festiles.

K. pa'aré' somón hamá, es como son.

uds.

(3)

K. goruravet pār, en el chorro de agua

K. pām garó, cotate ay!

K. ha' wáy, ~~como~~ que hay amigo.

I am not sure of the gl. class.

bald

bureon

tildillo.

grillo

lance

lozon

K. Sho Dial. of Cal. questionnaire.

F. kutsakarya, 7. G. pukubairi, 7

F. weswetsa, 8. G. wehebaiva

F. makörö, 9. G. baic, 9.

F. mutimtü, woman.

F. amusetaxai, baby.

F. a-nānak, ear. G. ni-nunax, ear.

F. a-tōñin, mouth. G. ni-tōñin, mouth

F. a-nōñin, tongue.

F. a-tama, teeth. G. ni-tatam, teeth.

F. a-pehen, beard.

F. a-watsin, nail. G. estcut, nail.

F. mo-ma, arm hand.

F. ato, belly.

F. mu-tsāxa, back.

F. a-puvuhon, shoulder.

F. mo-nev, foot. G. ne-nev, foot.

F. o'o, bone.

F. mu-hün, heart.

F. a-nöm, liver.

F. mu-xain, blood.

F. kīiku, chief.

F. kīic, houses; kekīic, town.

F. a-kin, house. G. kig<sup>c</sup>, house.

F. mu-wigwate, pipe.

F. pispivata, tobacco.

F. g. tukupar, sky.



dāniat  
 F. ~~tāniat~~, sun. J. tamēt, sun.  
 F. moāt, moon. J. moas, moon.  
 F. pūbuh'yet, star. J. cucyot, star.  
 F. pakit, cloud.  
 F. garevokök, rain.  
 F. yu'a<sup>1</sup>T<sup>a</sup>, snow.  
 F. t̄āart, fire. J. tearat, fire.  
 F. moāxt, smoke. J. maat, smoke.  
 F. kukut, ash.  
 F. dūnt, coal.  
 F. p̄ar, paar, water. J. par, water.  
 F. ōxar, ōx̄ar, land, earth. J. ōxar, land, earth.  
 F. yoit-par, ocean.  
 F. (kiroparwör, stream).  
 F. atsōsin par, water its eye, lake.  
 F. tota, ~~stone~~, rock. J. doda, rock.  
 F. añor, salt.  
 F. kota, wood.  
 J. wuci, dog.  
 F. h̄in̄n̄, bear.  
 F. toh̄xt, rabbit. J. tocoxot, rabbit.  
 F. coot, ren.  
 J. kiur, fish.  
 F. a'ar, louse.  
 F. rawānat, white.  
 F. yamāxa, black.

3  
 F. kutipkumu, red.  
 F. yōit, large.  
 F. annūsi, small.  
 F. dihōkōn, good.  
 F. tsainūkhū, bad.  
 F. nūmū, nōmū, I. J. noma, I.  
 F. umū, omū, you.  
 F. mine?, this.  
 F. peem, that.  
 F. ikwa, here.  
 F. mūrum, there.  
 F. wē, all.  
 F. wūpū, much.  
 F. hakī, who.  
 F. buana, yesterday.  
 F. hiamta, tomorrow.  
 F. ēhe, yes.  
 F. xai, no.  
 F. gwa, to eat.  
 F. ~~ba, to drink~~  
 F. yamino, to run.  
 F. muar, to dance.  
 F. t̄c̄a, to sing.  
 F. yetāmk̄n, to sleep.  
 F. seirawo, to speak.

F. hūtu, to see.

F. jayan, to kill.

F. tōboxaro, to sit.

F. nuñinu-kün, to walk.

F. wexe-kün, to work. G. yaxpoik, to work.

F. maxa, to give.

## Fel. Questionnaire.

cheek.

Hen. "a-wil-kut," brain

white clay.

K. gáí' ni' i'jómom tfrájnok, we are  
not sick,

Merriam's Tongva ca. Try hard.

Rehear Sugraves' "guapiabit."

Rehear "tagáj'i mine", este es muchacha.

(Feb. 1915).

Rehear niggnun, mi panza. Feb. 1915,  
pinacate.

'i'jómoma' & we, nosotros todos, Feb. 1915.

tfrájnok 'i pema', he is sick, Feb. 1915.

jáy'aro nim-jeron, lam g. to L.A.

Feb. 1915.

nōn'im jāvet, soy de L.A. Feb. 1915,

'i'jómomga jaritam, we are of L.A. Feb. 1915,

Ha Hout-gna, Ranchito de Largo.

(Can this be for tegant... ca.?)

Rehear tfrájno. Salinas (Redondo),  
alk, Oringing,

Given by Salvidea to alk.

Is word for willow sagat or  
sagat?





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

THE NOTATION "ALK. F." ON THE FOLLOWING  
PAGES INDICATES A FERNANDENO VOCABULARY  
FROM KROEBER'S "SHOSHONEAN DIALECTS OF  
CALIFORNIA" (1907).

Reid: Tobokhar, the first man,  
 alk. g. baic, nine,  
 alk. F. anusetaxar, baby,  
 alk. F. tòxu, vieja,  
 alk. F. a-pehen, his beard. Jam,  
 a-gaña, R. nu-musi.  
 alk. F. a-purukon, his shoulder,  
 alk. F. a-nom, his liver, The other dialects  
 all show a final -a or -ai.  
 Pehear ni hain, my blood. h or g?  
 alk. F. kikic, houses,  
 alk. Jam. badjuk, bow. No g or F. given,  
 get obj. of house.  
 alk. F. mawigwute, pipe,  
 alk. Jam. & R. pivot, tobacco; F.  
 pespivata,  
 alk. F. putuh'yat, star,  
 alk. F. p-quin, wind,  
 alk. F. moaxt, smoke. g. maat, smoke,  
 alk. F. dunt, coals,  
 alk. F. goit-par, ocean,  
 alk. F. (kiro par wör, stream)  
 alk. R. unal, bear. Hopihonaka Jam.  
 hunast. R. hunwot  
 alk. R. tonla, antelope.

mocos,  
 talon  
 \*sivaret. Reid indicates \*sivápet (p. v).  
 Try Reid's "calle, forest" again,  
 hortiga,  
 ligero  
 apostar.  
 janar.  
 peider.  
 gamusa.  
 espina.  
 avispa.  
 medicina  
 caracol,  
 Reh. Tatauki, name of island ("atawkiya).  
 Reh. her tiráqa'ya, Los Cenidos.  
 Reh. fojvet & fojya to see whether  
 s or f  
 Reh. harasya for h or g.  
 get cejos, (\*pwane).



Jan. pa't, mt. sheep.

Alk. Jan. kihut, fish. G. kiur, R. gupul.

Alk. T. wüpi, much. (Jan. war).

Alk. G. yaxpoik, to work. T. wexe-kün.

Ev. K. : fifikavit, Raymond Hotel site, S. Pascual.

El molino.

~~fira~~

Ev. K. : firaku, canyon beyond Azusa.

Ahapchingas.

Tovis canyon, San Gabriel.

Juyubit

San Nicolas: man, nache; sky, Toygwah;

hide, tocal; body puoo-chay.

"Tobikhar," said to mean settler.

manuel's gainit & qásar.

K. qarrut, the ~~hill~~ hill gulch place.

giant is killed by the pakifas.

tfiavor (thrown in eyes of the quail).

Reh. tegautza still another time.

"Ahapchingas."

Reh. sisitkano-gna, Pear Orchard

Atole de bellota.

pinole,  
muelas.

questionnaire.

From Haku, & a men's booklet,

lukupya, by Laguna town.

sagaya, Los Nietos

lenascal

llano

pulga (Cap. muawá' Jax).

ganapata

frujunga, Newport.

G. awésko, bueno.

Cap. unvat, cholla.

La Salina.

"Masavina."

Cap. nakuts, mangrove.

si samaya, down to. from Corona.

wínaya.

seveya, el abisal?

Cap. kujawt, Callena.

Cap. ailam, ablon. Keit, big yeh'ablon.

pitones (Cap. tarát).

Pleiades (Cap. Jéquim).

cap. pivésif, tule ancho.

aura (Cap. sanávi).

lucero (Cap. ailó).

468 notes.

sentar  
arroyo seco  
moñer,  
cordero tr.  
¿quien vistis?  
que es (háminat).  
Rehe pinter. hi- or le- (nónim  
hifápro,  
Rehear cow. vāka' or pāka' ?  
esomar  
jugar (as children do)  
alzar  
alcanzar.  
loco  
faltar  
hacer menos  
triste.  
tener lástima  
cañada.  
poso.  
mira el sol (hātu' tameta?).  
Rehe deer for f or s.

(2)

R. pāyawif, water-baby.

Ven conmigo.

Somebody died.

Rehe deer + tell of R. súkat<sup>8</sup> but R. fúkat<sup>8</sup>.

hípc. of Tota, stone (R. tonga).

R. temega, in the day.

deinantes

my stone (R. noto').

whose house (R. haq puki').

R. mómga pufunga, en el mar,

he passed by

I know.

from the ocean (≠ momve?).

R. nónil tiwag (fuktami, I saw the deers,  
fúkat<sup>not 2</sup>ti, I saw the deer,

Salvez.

R. haqop, somebody; híffap, something.

what is that?

R. malál, metate. malálum, ph

machucar (R. nón póji) lut, voy machucar).

R. non fápilut, I am g. to mash it up



(3)

✓ R. 'ē lapal, bedrock mortar.

R. me'kaf, black sp. of rsn.

Red. pl. of pet, road,  
canyon (R. wolak, lit. crack).

afascaise.

R. non 'āfκ, I am bathing

R. āflaf, bathing-place.

it is salty.

I saw the far. fārata?

R. no'ēs, mi lagrima.

R. no pārkān, my wino pipe,  
both my hands.

to point.

my hip.

my testicles

mi lobillo (Ev. R. no'ōer)

R. no wifko, my brain

R. nūq la, my sweat.

R. no takalakmaj, my kidney.

R. no-tajmaj, ev. mi base.

R. mōta, gopher.

R. takwut, lion.

R. tūkut, gate (monte)

(4)

R. 'āfunt, eagle

R. pāqiniſ, chanate.

R. wagāw kila, frog.

R. 'ānat, red ant.

R. lukū'tif, mosquito.

toes

pēdix

hagar.

he da comezon

rascas.

to fart.

to whirl

remolino.

gatear

aplastar.

guardar

engañar.

maliciar.

resollar.

podrido.

jeidido

oler.

rayado.

reventar

voltear

crecer

nacer

jalar.

arrastrar

bow

lamber.

incan.

nōn'im hōr hōro, me voy per.

hōr hō'k hāmí', te peó.

axōr (hōr) ni pema', es muy pedono ese.  
enterrar.

to kick.

R. frōgar, Luke.

reventar

spread legs.

hondo.

desparamar.

secar.

mecearse.

agacharse.

fresco

esperando

peinar.

pline.

boca arriba.

boca abajo

ladeado.

ladera.

hollo.

agujerado.

bacear.

besar

calambre  
señalar

(5)

Reh. nimorta', mis mecos.

person (s. o pl.)

in me (R. noga).

ant.

lip.

quitar

quedar.

pinto.

menear.

semlar.

rajar

romper



colgar  
✓ horqueta  
botar  
semblar  
emborecer.

astrot  
anauca (to pull up).  
medio dia  
punta  
espina  
semilla  
pegar (to stick to)  
es carban  
seme olido.

Colors, etc.

See pages out of ethnobot. paper.  
Also sparkling, etc.

## Carrying.

To carry on back.  
To carry on head.  
To carry on shoulder.  
To carry amanche.  
To carry on palanca  
To carry in wagon.

accompany

—playmate.

reach out arms towards

→ to be far away

→ to be near.

↓ to llorar.

—to burst out crying.

✓ —to quit crying

to cease

to finish.

—the head of a canyon

—scratch my back!

se burlan de nosotros.

—to head for a place

to arrive.

oh woe!

↓ —to have mouth open.

↓ —to close mouth

shut up!

—to go a caballo.

—to go side-saddle.

—to be bueno a caballo.

—gap

—no cabe.

—to itch.

to tell the truth.

to tell lies



- tengo purgación in my private parts.  
 to aim.  
 whip, cuarta.  
 where (azcaj) did he make it?  
 estorbar.  
 estoy cansado.  
 bujías.  
 es chiflado.  
 he whistles (with lips).  
 he whistles (with fingers).  
 — the egg hatches out.  
 — to hollow out.  
 — una señal, a sign, signal.  
 I sharpen a pencil.  
 — I sharpen a nail.  
 — I show you what is in my suitcase.  
 to swim.  
 to dive.  
 — to sink.  
 to drown.  
 — to wade.  
 — hendable, swimming hole.  
 se juntan, they assemble.  
 me topó, he met me.  
 he passed by.  
 x — I alone,

- estoy muy quieto, silencio, sentido. ⑤  
 I shout.  
 I call out or call forth.  
 — I pull string out from my mouth.  
 I fetch water  
 to drink.  
 voy a tomar solache.  
 to use,  
 medicine.  
 — to be jealous.  
 — to be envious.  
 — to be stingy.  
 — to be generous.  
 to give.  
 parece.  
 — to have a bone in mouth  
 (as dog carries a bone)  
 to die.  
 to be claro, queda la marca (anni'it)  
 — to disappear (manoj).  
 — to emerge from water  
 to bathe,  
 to be dirty

I am sick at my stomach. (7)

my heart beats,  
I knock on door,

it sounds.

I sound it.

it to groan.

— it booms.

It crashes,

— the meat has spoiled.

to shut the door

to open the door

it sale, it comes out.

entra, it goes in.

it rises (futa)

it sets to

to be agrio.

to be sweet

to be puckery

it smells sweet

I smell it.

I remember him.

it forget,

esfor oyendo.

esfor escuchando.

how many? (10)

how much?

when?

how?

what for?

he died at Los Angeles.

I am afraid

luego voy a morir.

todavía está aquí.

— he en antes murió.

ahorita.

ahora.

siempre.

to kill

to hang

to hang pot on wall

— to take down

to put away

to break dish

to break stick

to break string

— to bite in two.



- to tell.
- to announce, avisar.
- to tell a myth.
- to say.
- what?
- to be dizzy.
- to face north.
- to head for Los Angeles.
- pronto.
- to napiztus.
- I shake with the cold.
- his g-string blows as he runs.
- va recio
- apurate!
- te espero.
- the paper floats in the wind.
- the stone falls.
- to throw beads or seeds into fire
- as an offering.
- the barley sways
- pus.
- I come from Los Angeles.
- where are you bound for?

- to sun oneself, tomar el sol. (12)
- they seek their food.
- to paw over ground hunting
- for an object.
- to roll on ground.
- to wallow
- to have foot go to sleep.
- to have cramp.
- to kneel.
- alcancé a ver un comot.
- to smoke a pipe.
- to detest the man,
- the bat chirps.
- it is difficult
- it is easy.
- it is hard.
- it is soft
- the cup fell & broke.
- I peel an orange.
- voy a madrugar, I am going to
- get up at dawn.
- I wake up.
- wake ~~me~~ him up!

the black & white sheep &  
renewed.

- voy a escoger lo mejor.  
the pepino things.

- I ram wild rats out of hole.  
I ram bullet out of gun.

I scrape.

he pointed the rifle at him.

- he twists string on thigh.

un racimo of uva cimarrona.

to splice rope.

to untie the dog.

the dog bites.

the dog bit me.

the flea bit me.

it is narrow

- my pants are too narrow or  
small.

it is broad.

it is long.

it is short

the canyon is narrow

(13)

I am going to die, voy a acabar<sup>15</sup>  
I breathe.

it casts shadow.

voy a sombreamme I am  
going to the shade.

hit him & do not miss him.

- crudo.

- the soup is done.

- a beam of light enters room.

I am going to revenge myself  
on you.

- I am going to feather arrow.

- I am going to trim feather.

I am going to stick it with  
glue.

I am going to plaster mud on  
it.

it is good

it is pretty

it is bad.

it is homely



- to say it again,
- to repeat
- to do, to make.
- the dog barks.
- the frog sings.
- yo agradezco a Ud.
- yo estoy bien.
- componer, to fix
- I am ready.
- it is smooth.
- it is rough.
- it is thick
- it is thin
- it tapers
- I am fat
- I am thin
- I get down with culo in air
- I shift my seat
- estoy barbechando

- to go fishing
- to go surffishing
- sanador.
- to bury
- to dig up (treasure).
- to hunt big game
- to hunt small game.
- to follow after
- to go on ahead
- to get lost, to lose one's way
- the coast
- the beach
- to go around night
- to be vagamundo, to wander about.
- guitar.
- soy dueño de la casa, casero.
- to suffer
- to spend night on the road
- to sleep in the day time.

he scares children.

-to strain at water closet.

to kick.

to kick backwards.

-to be constipated

-to have diarrhoea

to pluck out feathers.

to scrape

to split

to wash

-to rinse

-to scrub

to boil

(20)

Fel. Quest.

my daughter.

grandfather.

grandmother.

grandson.

tio por padre

tio por madre

tia " padre

tia " madre.

sobriño.

primo

mi suegro

suegra

yerro

nuera.

cunado

cunada.

viuda

hijano.

mi pariente.

pario



✓ zancudo.

trigo.

~~estoy cansado~~

bluejay

mariposa.

chapulte.

churea.

sombra.

✓ jongo

zona.

polvo.

caldo.

uvas.

anpara, ganga.

manteca.

venadito.

soquilla.

✓ zaneta.

café.

cuna

mis tripas

saco.

islay. (chem. kipi'sata).

carpintero.

cagada.

frijol

punta

lancon.

mula.

chuparosa.

quemar.

quiote, mescal.

baston

pelear.

enemigo.

faja.

✓ tarantula.

whiskey.

ceja.

pastana.

✓ hiel.

amargo

salvia.

fengo sed.

nervio

knot.

to lie.

tapadera.

milky way.

Tutano.

string

burro

rino

barrier.

Unasked Fel. Quest.

to return  
barlarse de  
revolear  
to mix  
to hunt  
to find  
to be constipated.  
regañar  
desafiar

Lieso  
sebas.  
to have pimples, eruption.  
to chase.

~~to~~ cazar.

casarse.

pail is full.

pail overflows.

bitch.

mascar.

vein.

- custom.

to fail.

- to rummage.  
sit down beside me.  
my only son.

My I lean against wall  
nihun akwātek I repeated it again  
te agradezco.  
estoy listo.

chincuchar.

berbechar.

carpintero.

to lap with tongue.

resguilar.

a forgetful person

to go around nights

casero.

- to wear blanket over head.

- hueco.

~~to~~

to kick.

I watch you seeing.

- muy listo.

- te voy a echar menos

- to pinch

- to gut an animal



blind	far
leaf	near
came	flat
loco	sharp
bisco	no good
tuerto	recio
to sneeze	slow
it aches	<del>on to</del>
cold water.	fired
fiesta	engo sueño.
bandera de plumas.	to sleep
woman captain.	to wake up
cuando	to work.
cualquiera hombre.	what are you doing?
porque	drunk.
que es?	to be full.
rata	olla.
no codo.	orilla.
back	preguntar.
paleta	acostar
skin	tobacco.
sun sets	sacar
noton	meter
hells!	hard
shoe	cueva (Cen. tam. fit)
acabar	
heavy	
good	
bad	
straight	
crooked	
long	
short	

to tell lies.  
 to steal  
 to carry.  
 to bring  
 hot water  
 to boil  
 to fall  
 to fly  
 to run  
 to hit  
 to cut  
 to break  
 to throw away  
 to shoot  
 to hit with a stone.  
 to scratch  
 to talk  
 hurry up!

Ab. shell dr. cup  
 Adze  
 Almogre  
 arrows  
 Arrow straightener  
 Anvil stone  
 Awl  
 Axe  
 Bag of buckskin  
 Bag (woven, no hoop)  
 Beads  
 Bedstead  
 Belt  
 Boiling stones  
 Bow  
 Box  
 Bracelets, anklets  
 Brooms  
 Bullroarer  
 Carrying net  
 Carrying ring  
 Chisel  
 Club  
 Comal  
 Comb  
 Counter of Tule  
 Cradle  
 Decoy Bail line  
 Digging Stick  
 Doll  
 Drill  
 Dyes  
 Ear pendants  
 Feathers hung in high trees  
 Fire sticks  
 Fire place  
 Flint working implement  
 Flute  
 Footwear  
 Granary  
 Graveposts  
 Decoy head dress  
 for deer hunter  
 Fish bag  
 Fish hook  
 Fish line  
 Fish net  
 Fishpole  
 Fishing  
 Game bag  
 Hairpin  
 Harpoon  
 Hook for gathering chia  
 Hook for hanging things in jacal  
 Horn cup  
 Idols  
 Implements used in  
 removing shellfish from rocks  
 Inlaid images



animal  
 beast  
 pet  
mammal  
 Topo  
 zorra  
 zorrillo  
 venado  
 borrego cimarron  
 tusa  
 ganado  
 caballo  
 topo ciego  
 torina  
 mostela  
 tejón  
 quila  
 perro  
 oso  
 ardilla  
 ardilla voladora  
 castor  
 nutria  
 ballena  
 coyote  
 murciélago  
 mapache  
 lobo  
 león  
 gato montes (grande y chiquito)  
 muskrat  
 mink  
 chipmunk  
 conejo  
 liebre  
 puerco espín  
 rata  
 ratón  
 pericote  
 hurón  
 ciervo  
 foca  
 lobo del mar  
 león del mar

Bird  
 flying animal  
 bird of carrion  
 wading bird  
 long-legged bird  
 night bird  
 fledgeling  
 bird of prey  
 bird that picks up stuff (pepina)  
 swimming bird  
 diving bird  
 edible bird  
 small bird  
 song bird  
 shorebird  
 águila  
 águila  
 jilguero  
 carbonero  
 pájaro copetón  
 churra  
 chanate  
 tócaz  
 perdiz  
 golondrina  
 zenzon (pe  
 chuparrosa  
 ciervo (gr. y ch.)  
 ana  
 sopilote  
 gavilán  
 decolote  
 lechuga  
 garza  
 grulla  
 pato  
 ganso  
 ánsara  
 tildio  
 gaviota  
 pájaro lloron  
 saltapareda  
 huifacoche  
 pato buzo  
 buitre

pájaro pinto  
 codorniz  
 gavilán pollero  
 guajalote  
 alcotraz  
 calandria  
 zarzapico  
 gallineta  
 swan - cisne  
 ánade  
 carpintero  
 pájaro azul  
 lorolola  
 ligera  
 tocoque (groundowl)  
 corre cuervo  
 snowbird  
 paloma del campo  
 gavilán ligero

pompano  
 pescado blanco de piedra  
 pescado de electricidad  
 pescado colorado  
 peje rey  
 pescado cabezon  
 roncadon  
 red cod (= rock cod)  
 rock cod (asume o pescado dorado)  
 rock bass (cabrillo)  
 dorado  
 salmonito  
 sole (Eng.)  
 semimantarraya  
 spinaroli  
 surfish  
 sardina  
 shark salmonado  
 suela  
 surfish  
 skate  
 sand-dab  
 stingray  
 steelhead  
 salmon  
 seabass (= corbina)  
 sea porcupine  
 Spanish mackerel  
 shovel nosed shark  
 sucker bass (= bagria)  
 señorita (= kelpfish)  
 sheephead (= vieja)  
 swordfish (= peje espada)  
 liburon  
 tuna  
 trucha del mar  
 dorado (= scale bass, pescado cabezon)  
 "torito"  
 trucha  
 "viola"  
 vieja  
 viviparous perch  
 yellow fin

yellowtail  
 white yellowtail  
 whitefish

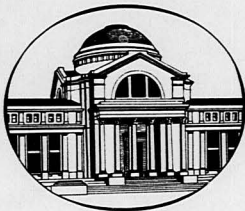
# Insects

hormiga  
 ant-lion  
 bed bug (= chinche)  
 beetle  
 body-louse (piojo blanco del cuerpo o capiroto)  
 mariposa  
 milpies o ciempies  
 chapule  
 chicharra (cicada)  
 grillo  
 cigarro  
 pulga de la arena  
 firefly (luciernaga, coqueche)  
 eyebrow cater  
 pulga  
 mosca  
 mosca grande, azul  
 mosquito (= zancudo, mosquito)  
 gnat  
 piojo de la cabeza  
 mata venado (jerusalem cricket)  
 canchilla (ladybug)  
 mayate ("like a big ladybug")  
 mosca de mayo (blue fly, whitish wings, bite swells)  
 palomita (moth)  
 liendre (= nit)  
 rattlecocoon insect  
 alcornoque (drops oak trees)  
 cochito  
 pinacate  
 striped potato bug  
 granadilla killer  
 tarso rrea (fly, black, lives under bark of oak trees)



# Sp. Names of Plants.

chichequelite, nightshade	roble
islay	pino
patmillla, <del>ff</del> brake fern	(cattail) &
guata	mora, blackberry
chia	zacate
bellota, acorns	lengua de buey
escoba	oreja de raton
escoba amarilla.	gordo lobo
escoba (funaj)	cedro
sauco, elder	pino colorado
yerba de golpe	palo fierro
rojal, walnut	palo carrajo
encino, liveoak	iriris
amole, soapplant	juna
toyon, holly	choga
alamo, cottonwood	tunita (de los medanos)
juncos	aliso
encinito	atiga
chilecogote, wild gourd	toroza
rama ceniza	salvia
bloache	romerillo
carrizo	romero
carrizo de panocha	V. lesnu.
alamillo	pil
estafiata	yedra
chuchupate	lana
piñon	grama
magney	saltgrass
yerba del oso	alfilarillo
palo colorado	dandelion
tobaco	burdock & thistle
barburi, and barburi espinoso (2nd sp.)	berro, cress.
tule redondo	malva
tule esquinado	lupine
muzgo	grass that poisons stock
barba de encino	rosa de Castilla
caomite	yerba santa
manzanita	yerba del mano
sauce	lauriel
sauv chino	quelite (greens)
	tuche
	oreja de liebre



*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

TEXT FOR MUSEUM EXHIBIT ON GABRIELINO  
(FORMER B.A.E. MS. 6017 PT.)



Acorn Mush Preparation and House Construction of the Los Angeles  
County Indians

The model shows women and men engaged in the preparation of acorn mush, the staple food; also men building a new jacal.

Acorns had to these Indians a very different connotation than among ourselves. The Indians thought of acorns as delicious, wholesome food. Their conversation drifted often throughout the year to acorns and the acorn crop. They knew the sweet and bitter fruited trees and to whom the sweet trees belonged. The yield of the trees varied greatly from year to year, the crop of all species usually being abundant some years and scant other years. When in the fall the acorns were shed from the trees, women and children, sometimes assisted by them men, lost no time in picking them up. They were carried in baskets to the place where they were to be kept or used and were stored either shelled or unshelled in storage baskets or unshelled in acorn granaries. Acorns of all species were used for making mush and had characteristic taste, color and consistency. Of all kinds, those of the live-oak were most bitter. Acorns of different species were not mixed together in making a bowl of mush, but the mush was spoken of according to the kind of acorn used.

In shelling the acorns they were held on end on top of an anvil rock with one hand and were tapped on the apex with a small stone with the other hand. The kernels were pounded up in a hopper-mortar, stone mortar or bedrock mortar, the pestle being grasped with both hands opposite each other or with hand on the side and one on top, the most convenient attitude for this work being a sitting posture. After pounding a while, the coarse and fine meal was separated by tossing on a winnowing tray and the coarse was repounded.

All the acorn species contain tannin, the same substance which makes tea bitter, which trees of the oak family have apparently developed in their fruit as an ineffectual attempt to guard it against marauders of Indian, beast, bird or lower type. Now strange to say, the Los Angeles County Indian never attempted to wholly remove this bitterness. He merely attempted to remove a certain amount of the bitterness to suit his own personal taste. Some people liked mush more bitter, some less so. But none thought of trying to make it tanninless. The leaching was done on a circular basketry leaching tray, or on the sandy ground. The handsome-appearing, finely pounded yellow meal was piled in a shallow pile, made low in the center and high around the edges so as to hold the water that was poured on. The pile had the shape of the crater of a volcano. The water poured on was cold. It was allowed to stand in the hollow until it soaked through the meal and slowly trickled through ~~the~~ the basket or into the sand, carrying with it tannin and other ingredients which stained it yellow. More and more water was poured on, the process sometimes lasting for several hours.

The leached meal was then poured from the leaching basket or scooped up with basket and hands if leached on the sand and put into the boiling basket. Not a very liberal amount of cold water was added and hot boiling-stones from three to six inches long were fished out of the fire with two sticks and were dropped into the basket. Spluttering and ebullition followed. Not infrequently some of the stones were taken out and other hot ones added until the mush was considered done, as was determined by tasting. When the mush is done it is of such consistency that it pours freely, and when it cools it just barely congeals, not being at all stiff. If it stands, the upper surface assumes a darker color than the mush below.



The finished product is eaten without salt, and is eaten along with other food. It was considered delicious, for instance, to eat acorn mush with deer meat, or with venison broth. An old Indian woman who made me a batch of the mush exclaimed as she was pounding the acorns: "O, que bueno! Yo sola voy comer todo este!"

I believe that the acorns spread in circular shape on the ground in the model made by Miss Mason are intended to show the leaching process. If so, it is incorrect to show them as unshelled acorns. They should be changed to a mound of meal, crater-shaped and puddled with water, as described above. I am enclosing some acorn meal in an envelope which you can substitute for the whole acorns, in case this change meets with your approval.

The Indians of more recent times sometimes eat the acorn mush modern fashion, with milk and sugar. If made so that it is not very bitter and fixed with milk and sugar, it appeals to the American's palate and tastes so good that you will want a second dish.

The method of house building as portrayed by Miss Mason seems very correct. The framework of willow or other poles as shown in the model is self-explanatory. The poles were erected "a step apart" and were lashed together at the top. The horizontals were next lashed on. The thatching, done with tule in the model, was applied base down in the first tier and tip down in the successive tiers. This offers more resistance at the surface of the ground to small intruders that might want to crowd in. At the top a smokehole was left, often of seemingly over-ample size, and the door was low and on the side away from disagreeable winds.

J. Voss.

① The g. material published in the Masterkey.

② F. and G. Lord's Trayer versions given by Mofras.

③ Hale  
~~13~~ Coates in Seoules.

④ Coulter in Seoules.

⑤ Hen.

⑥ Marrian



The G. voc. in Hale contains only  
words already obtained, except:

oronga, day; amasharot, bird;  
ahe, he;

That your assumption is  
right is proved by the Latham  
article. Latham, p. 76, has:

	G.	He
moon	munar Scouter mūāro	mioid Scouter mioid
water	paara Scouter pāā	paal Scouter pāl
earth	ungā Scouter ungā	ekhed Scouter Ekhed
salt	ungā Scouter ungā	enged Scouter Enged
hot	no Scouter no	khalek Scouter Xalek

From Maguire, slips in tobacco,  
info furnished to Maguire by  
Merriam;

Gabrielino

Tobacco	Pipe.
pās-pe-baht	week-chot.



Felicita when visited the first time in 1918 stated while cooking her dinner that ~~X~~Luisa "Luisa" did not approve of men who went around recording Ind. languages and told Felicita that such a man would make big money from the Government. Mrs. Hunter thereupon asked which Luisa this was, and Felicita replied una mesticia (one half Indian and one half American) who lives somewhere in San Bernardino and whose last name Felicita could not recall. Mrs. Hunter said that she didn't know any such woman and Felicita went on to describe her as being older than herself (than Felicita) and talking fluent G. When Dominga was asked where Luisa lived in San Bernardino, Dominga answered that she did not know. Later in the conversation Fel. stated that when she (Fel.), Santos Kewen and Luisa died there would be no one left who talks G.

While Fel. and Mrs. Hunter were talking together in Span. I heard the name of Euda Mendibles mentioned but did not catch what was said. On our way home Mrs. Hunter said to me: "My aunt says that she wishes that ~~xxx~~ we had brought Doña Euda Mendibles along so that she (Fel.)

over

could have talked a little C. to her and maybe remembered some words." Cuda Mendibles lives on Sunset Ave. in San Gabriel.

---

When took supper with Mrs. Hunter, after Supper Mrs. Hunter showed some Indian baskets which she has in her bookcase. Among these was a small basket and also a large basket which were made here at San Gabriel by a C. woman named Teodora. Both of said baskets were made of junco with black designs of junco which had been died by soaking in the water in which a small blue-flowered plant had been soaked. That plant grows hereabouts in the rainy season. It is about a foot or a foot and a half tall, has leaves like those of freesias (a bulbous plant which grows in our gardens), and a blue flower ~~xxx~~ shaped like a daisy flower. She also compared the leaves to those of the cacomite, but said it did not grow as tall as the cacomite. She says the plant is also used as a purgative by modern Mexicans around here. She said that as far as she knew no decoction was made for dying the junco but supposed that the plant was merely pounded up ~~perhaps~~ and that the junco was soaked in the water in which the pounded up plant was. Mrs. Hunter seemed to know the above inf'n well. The designs which I saw were made with junco which  
over



had been died a permanent and pretty although not very intense black. It was a brownish black, not a bluish or purplish black. Mrs. Hunter said she knew the Span. name of this plant well but could not recall it. This is the first time that I have ever heard any such inf'n about using any vegetal ~~ainxirxix~~ dye for dying junco black. Mrs. Hunter said she had seen the junco soaking in water together with this plant. Teodora was a very old lady when she made the baskets. Mrs. Hunter's married daughter, Pearl, has a still larger basket than those two which Mrs. Hunter still has, which was made by Teodora (at least she said that it was a G. basket).

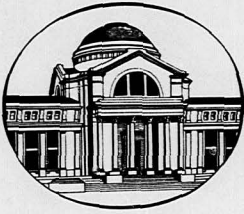
Inf. says that inf. will not go near Albino now that Albino has the enfermedad. Inf. agrees that it might entrar through the narices or through the boca. Inf's sister (or sisters?) died of the biluelas. When inf. was a boy his mother and folks told him to bathe at 5 or 6 o'clock in the morning every morning in the cold water, before the sun came up. Some ancient Indians observed this custom and some did not. And in the middle of the day in the hot weather, inf's mother whipped inf. all over with hortiga, on his chest and belly and back and legs and everywhere. This and the bathing made inf. so that no enfermedad would get him and so he would live to be very old, she told him. He was at that time so that he could enter cold water any time during the day and never notice it or feel any shock at all. If inf. were now living near water he would take his morning cold bath even though he is so old but there is no water where inf. lives and so he cannot bathe.

Inf. agrees that it is true that some Ind. women used to suckle their children after they were big enough to run around. Inf. sucked until he was a good-sized boy. He used to run up to his mother and  
over

take a suck and the women used to tell his mother that they should think she would be ashamed, but she said that it was her own business and that she would suckle her boy until he died if she wanted to (implying that she loved him so much that she wanted to suckle him indefinitely).

Inf. went entirely naked until he was a good-sized boy. Then he used to wear a shirt. When his mother first put pants onto him they did not feel good and he cried and did not want to wear them.





*National Museum of Natural History • Smithsonian Institution*  
WASHINGTON, D.C. 20560 •

HIGHLY MISCELLANEOUS

---

Some Indians just talked simple, but others, though not knowing how to write, talked very politico. Inf. knew how to just talk simple but understood the simple language and was able to carry on a conversation.

---

wākt, throwing-stick. Thinks that J. and G. both say thus. Used for killing rabbits. (A few days later he gave the word xx as wakat.)

A Tej. Indian at the Tejon once killed an American soldier with a throwing-stick. There is a mountain in the Tej. region, very high, and there the Tej. used to talk -- the *frafrávetam* did -- there they talked with a bear or lion or some animal and that animal gives the person power to be hechicero and to cure people by smoking them. That mountain has that virtue. The Tejoneros by magic thus killed 500 American soldiers by rolling down stones on them in a mountain pass while others shot at them with arrows. That is why the American government concluded peace with them and rationed them. Tejoneros used to come to Los Angeles with buckskins and took back sillas, pistols, etc., in exchange.

---

Juan Antonio Pérez and Chico Pérez, who live here, have G. Ind. blood.

---

Velardo (inf. always pronounces the name thus with d, not with g) was a San Bernardino Indian who married Luisa, a G. woman, here. Felicita, daughter of this union, is still living in San Bernardino. The daughters of Natividad, deceased sister of Felicita, are living. One is married to a man of R. descent (inf. evidently refers to Mr. Hunter).

(Mrs. Hunter says that ~~Luisa~~ Velardo died first and later Luisa died. Mrs. Hunter says that Luisa died about 27 years ago (that would be about 1891).)

The husband of Natividad was Nick Miller, an American. Nick Miller used to live with Kewen, just as inf. did.



I told Lugo about the picture of San Gabriel mission showing Indian huts, painted by a German in the forties and later at Den's ranch near Santa Barbara. Mr. Lugo said that last year when at Santa Barbara he visited the de la Guerra house and saw that picture there. He says that the de la Guerra house is quite a museum now for old California relics.

Pantaleon once told inf. that he didn't know how to sing any songs and did not know how to sing.

Jrapákiç was a very powerful Ind. doctor at the Tejon. He killed so many people that at last a man whose family had been caused to sicken and die by Jrapákiç determined to kill Jrapákiç. That man took a rifle, and on seeing Jrapákiç outside Jrapákiç's house defecating in the morning, took a shot at Jrapákiç with his rifle at a distance of more than half a block. It is possible with a rifle to kill a deer at such a distance. The bullet penetrated one side of Jrapákiç's belly and came out the other side. Jrapákiç, realizing that he had been wounded, rushed toward his house to get his bow and arrows but had no sooner emerged with them than he toppled over and died. That was the way it used to be antes, there used to be much sickness and killing caused by Indian doctors ~~xxxx~~ rivaling each other and trying to poison or kill each other. Inf. knows how to sing one of Jrapákiç's magical songs and can sing it for me.

I asked inf. if he did not remember some name for Ventura or for the Ventureños meaning "mud place" or "mud people", suggesting some sort of ~~xx~~-vet derivative of kwinár, mud. Inf. said that he never heard such a word ~~xanáknewx~~ and knew nothing of the V. being called from mud. He gave the loc. of the word for mud as kwinárna but translated lodeños into G. as kwinákram. I neglected to ask him the sing.

1. 20. k.  
~~ga~~ ga marit

- Los Verdugos

at the bottom

ga mar

at hill near

Los Verdugos



kykinga is on S. P. hill  
where bell is. kykinga garasaya  
is more other side - el ultimo  
pueblito

~~Engleamenglam~~ = Redondo Beach, has salin  
ess. Ya mas adelante

~~135~~  
pipimoram = La Ballona

La Centinela at ranch of Mex.  
by canyon of S. Mexico

la lú p jam = Los Cerrillos  
people.

alú p i yá = aya era  
Los Cerrillos.

aká v j e y á = place ~~near~~ below  
the L. Pedro = ~~este~~ Palos Verdes  
tjáu v j e y á = ~~este~~

topá' ga = rancheria  
at Topanga canyon.

sú' mo y a = Sumo, Oik.

mali gó gá = ~~Malibu~~ Mex

~~ma~~ what Mex's call

máli g y o



La Cieneguita is this side of  
La Centinela. It ~~was~~ belonged to  
B. Sanchez — Don Tomás Sanchez,  
capt. of the soldiers. Was  
Sungas here.

R. thinks he has heard  
gavévitam. Does not  
know where.

La Bica is east of Whittier  
Road to San Juan passes there  
& then went to

Panfa de Abajo, ~~at~~ <sup>at</sup> the Las  
Yorbas.

The other is Santa Ana  
del Canyon ~~is~~ <sup>is</sup> by  
the Santa Ana Canyon.

He ~~knows~~ <sup>he</sup> has heard  
L.H. say lukup<sup>na</sup>ga, and  
people are lukup<sup>na</sup> <sup>be</sup> Tam,  
but did not know where.

gavévitam =  
Alamitos people.

There was a Mr. White, maybe Miguel  
White, who lived on the w. side of F.G.  
near the La Puente.

There was a Mr. White, maybe Miguel  
White, who lived on the w. side of F.G.  
near the La Puente.

Diego y Larra had a house  
on the side of the hill.  
Jesus y Larra had a house  
on the side of the hill.  
The La Puente ranch was  
on the side of the hill.



11 Gab. Inf.

Mrs.

at S.B.

Mrs. Lerrano at S. Bern  
Mrs. Juan Melendez at S. Gabriel  
Mrs. Hunter at S. Gabriel  
Mr. Rewen at S. Gab.

Mr. Abelino at S. Gab.

Mrs. Menzabal at S. Gab.

Mr. Jose Maria Salvidea at Highland

Mr. Jose Manarish at Highland

Mr. Jesus Jairo at Soboba

Mr. Jose Juan Jairo at Soboba

Mrs.

Josefa Cordero  
Septimo

P. J. McCough

Between Lindero & San Dimas is an old water hole (a place where it seemed as if water had settled) Mr. G. picked up mortars & pestles & corrugated-edged stones from there. The Tragues in San Dimas can tell me about it. Mr. moved away from S. Dimas leaving lots of relics there about, at his house; he n. what has become of them.

old (Cahuilla?) Indian put corrugated stone on palm of hand & crowned & moved the hand up & down & said through Pala Ind. interpreter that the point was tobacco; the point was corn, etc, naming each of the numerous points.

[434]

[Gabrielino]

Buena

Frank



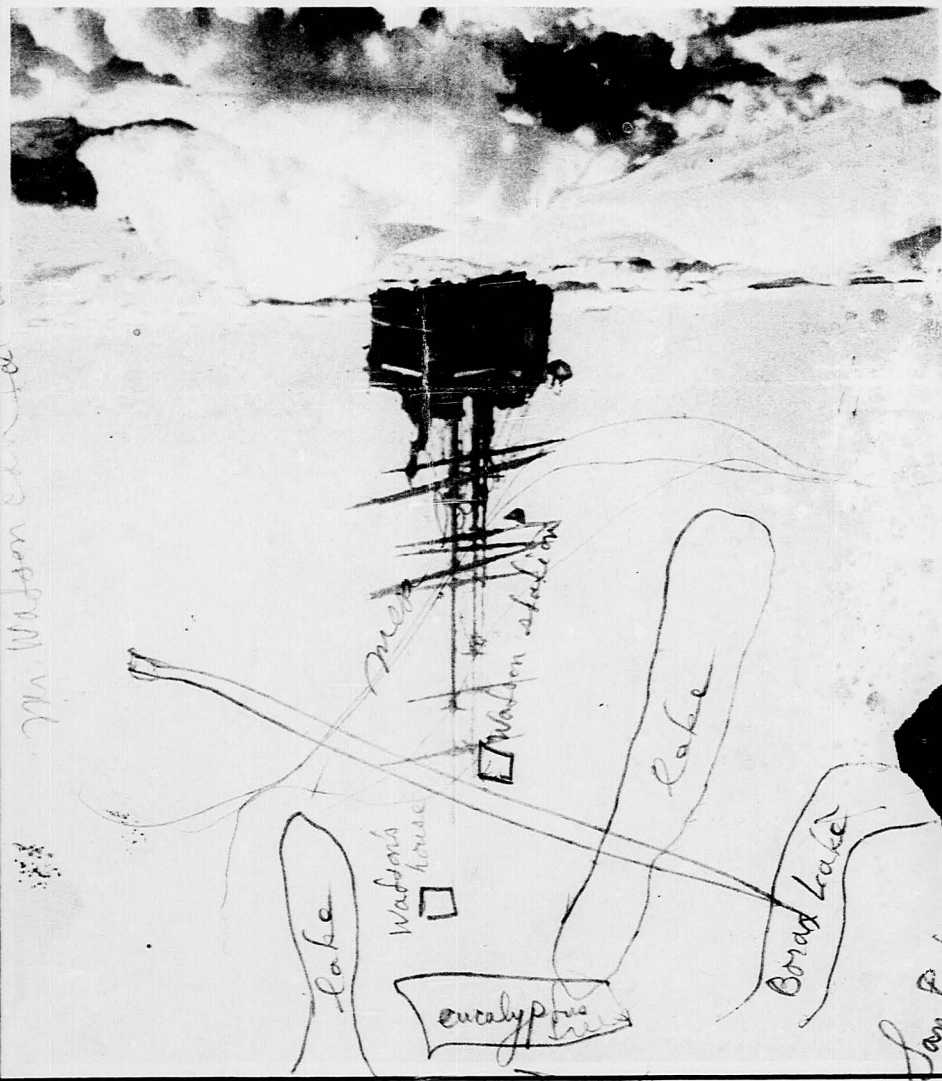
Called south e. part of Nipp  
rough - Mosco in Mrs Victoria  
Carr's yard

Manuel

Pedro Sam

Her name is ...  
Nassau D.  
Compton Cemetery ...  
up pop ...

# KODAK at the North Pole



Mr. Watson can be

San Pedro

## CHANGES

Rate \$	Page	Libe	Service	Street	Tenant	Owner
				J. W.		
				W. J. Skell of L. A.		
				of Los Angeles.		
				Had. servant		
				He said ocean used to		
				run back to S. Gabriel.		
				Dave		
				W. J. Skell of L. A.		
				son.		



Capt. Mellus used to (1)  
get salt out of the Las  
Salinas. All Redondo  
here is full of relics. But  
main village was at  
Fisherman's camp by canyon  
S. Pedro side of there where  
Mr. Hills told me. Capt.  
Mellus said Inds were still  
living there at Fisherman's  
camp, 40 or 45 years ago.  
Palmer came here 40 yrs. ago & first time

he came here took away a (2)  
whole wagon load of relics  
from the canyon there by  
Fisherman's camp on top of bluffs.

Mr. E. L. Hills, 528 South  
Guadalupe Ave, Redondo, Cal.

Note: Junipero  
Serra's cap y & y  
and his cap. j &  
I. But ~~other~~ some  
other Padres make  
Y cap j.

~~Copy Bernards list~~  
Copy everything on G.  
+ Sec. & Kneber.  
~~Copy Kuhn's material~~  
~~Copy Reid's old Gab. notes.~~  
~~Kuhn material on~~  
~~3 x 5 slips.~~

Manuel Santos  
Sparkman  
promiscuous  
DeB., promiscuous



10/6 Long Beach Ave.  
Sunset View 539

E. H. Grant, 22 Pacific  
St., Long Beach, Cal.  
Get picture of Alamitos  
Ranch House.

Vergleiche Map  
mit London City  
Grössere Interesse  
in der Gr. als vor  
einmal  
wäre die nicht  
Originaler noch  
folle folgen?  
Vergleichung der  
in N. 4. 19. 19. 19.  
den arch. d. d. d. d.  
Keropa village.  
Linda v. d. d. d.  
walked & played  
saw in d. d. d. d.  
has pi-lu-ji

Beauty  
various

100 acres

Gr.

house under  
500 words

26 d. d. d.

412

Gr. d. d. d.

Gr. d. d. d.

En el  
año de 1778  
en el día 12

Glo. 1, 38, b. 441  
[God parent] de la  
Rancha Sibapet  
Per. 11, 27, 1778  
Fr Miguel Sanchez





*National Museum of Natural History • Smithsonian Institution*

WASHINGTON, D.C. 20560 •

MORPHOLOGY

Possessive Pronoun.

ni-, my	ijōm-, our.
mo-, your	omō-, yere.
a-, his	pomō-, their

Demonstrative Pronouns.

pāmomi' jakēnaq, they are dancing.  
Ep. forms listed under "Subjective Series"

pāmomi' jaké'ero, aquellos van á bailar.  
Ep. pe'éis jaké'ero, aquel va á bailar.

hjá'mo mi' pe'ém jakēnaq, ya están bailando.

pāmomi' tñi'énaq, aquellos are singing.  
nō na' hūtuk marám tñáita, yo vide aquel enfermo.

nō nīm ekwēnaq mimó, ya estoy cuidando estos.



m. (see also prefixed pronouns).

múrom áuraya, allá afuera.

hamíyam qá, onde está?

moká' pàràm kajína'a, mata esa gallina!

múrom hukúkyá, allá en el sausal.

múrom mamáhyá, allá en el zacate.

also just as frequently omits the m, e.g. in

múro' frafiágya, allá en el sausal.

ikwám qaró karúko, esténse aquí parados!

kimár 'onóm ikwárom kwa'áro, vengan Vds. aquí á comer.

éhe', nóp nam ekwé, si, yo lo voy á cuidar.

Ekwé'a, cuidalos!

éhe', nō p nam hi'n, si, lo voy traer.

ō 'am hamá firáu'ar, tu también

eres hablador. (I believe that this is the only form in all the material obtained during the first few days that has this form in 'am (for 'a'm)). Is it not the correspondent to ni'm (ni'm is very common, = I am).

hamíyam qá, onde está (el)?

### Demonstrative Pronouns.

nóna' kútuk marám wóroita, yo vído aquel hombre.

maráma', aquel.

momóm pomókín, la casa de ellos.

mamóm'ím tfráinok, ellos están enfermos.

nóna'm kwa'jók pára wífrí'a, yo tengo miedo de aquel perro.

pámo' qá áuraya, ay está afuera.

pámo' qá kíya, ay está en la casa.

moká' pàràm kajína'a, mata esa gallina!

nóna' wífrínuk mijá tokóra, yo quiero esta mujer.

nō na' wífrínuk pára tokóra, yo quiero aquella mujer.

pámom í' tótókrám, aquellos son mujeres.

minéi pára 'akín, this is that fellow's house.

minéi páramo' pomókín, this is these fellows' house.

páramo', aquellos.

mimó, estos.

pára ok, his mother.

pára pomójok, la madre de aquellos.

mimó wóroam nimé' mokáro, estos hombres me van á matar.



Subjective Series.

nó ~~ni~~ ni'm jakénaq, yo estoy bailando.  
ó 'a' jakénaq, tu estas bailando.  
pe'eis jakénaq, aquel está bailando.  
pe'eis woroit jakénaq, este hombre está bailando.  
ijómom bri' hamá jakénaq, we also are dancing.  
omóm 'av jakénaq, ye are dancing.  
pámomi' jakénaq, they are dancing.  
~~totó~~ totókrami' jakénaq, the women are dancing.  
jaké'a, baila tú!  
jaké'ro', bailen Vds! Both & gl. stops c-h.

nó ni'm qai' jakénaq, yo no estoy bailando.  
omóm jaké'ro', nó m qai', bailen Vds, yo no!

karúkmo'a, parate! halt!  
nó ni'm karúkmok, yo me paré.

karúkmoro nóis, me voy á parar.  
'wé mi' jakénaq, all are dancing.

páhi'mi' jakénaq, 3 are dancing.  
wehé'ami' jakénaq, two are dancing.

qa'a jaké, no bailes!  
qa'av jaké omóma', no bailen Vds!

Subjective Series.

nóni'm tháinok, I am sick.  
ó'a' tháinok, you are sick.  
minéis tháinok, ~~he~~ este is sick.  
ijómoni'm tháinok, we are sick.  
omó'av tháinok, ye are sick.  
mamóm'i'm tháinok, they are sick.

nóni'm qái' tháinok, I am not sick.  
qái' ni' tháinok, I am not sick.  
qái' 'ai tháinok, you are not sick.  
qái' pe'em tháinok, aquel no está enfermo.  
qái' ni' ijómom tháinok, we are not sick.  
qái' 'av omóm tháinok, ye are not sick.  
nóni'm tomjár, yo soy capitán.  
nóni'm woroit, yo soy hombre.

qái' ni' kwa'jók, yo no tengo miedo.  
nóni'm tfináhu' hamá, yo soy chiquito tambien.

nóni'm firáwaq, yo estoy hablando.  
qái' ai om firáwaq, tu no estas hablando.

qa'a om firau', no hables!  
nóni'm qa ikwá továja, estoy aquí en el mundo.  
anáye ni'm qá ikwá továja, todavía estoy aquí  
en el mundo.

he', tihávkop 'a' mí, sí, que te vayas bien!



Subjective Series.

nōni'm kī jāve = jāve niki, yo vengo de los  
angeles.

hamīro 'āmi, para onde vas?

hamīro omōmi, para onde van Vds.?

nōni'm kī qāive = qāive niki, yo vengo de la  
sierra,

hamīga moqā kīvetam, onde estan los caseros?

ikwā miqā, aquí estan.

ikwā ni'mqā, aquí estoy.

qāi' mi' worōram, no son hombres.

qāi' amā<sup>r</sup>heri pāri, no mas te digo.

qā'a hū'arō amā<sup>r</sup>heris, no te enojas, ~~fo~~

no mas te digo.

ajō'in moi pītsukwaram, hay muchas  
moscas,

ajō'in em tōqūrūt, muchas viejas,

mimó ikwā miqā hjā', estos que

estan aquí ya.

hjá'mo ni' nom mí, ya me voy yo.

mi ni' jāy'aro, voy para el pueblo.

kwa'is minok nois, quiero comer,

= nō ni'm kwa'is minok, (nois = yo, he oays).

Subjective Series.

ijōmoxim tfri'énag, we are singing

nō ni'm tfri'énag, I am singing.

ó 'a' " , you.

pe'éis " , he.

ijōmoni'm " , wt.

omó 'av " , ye.

pāmomi' " , they.

tfri'é'a, canta!

omóm tfri'é'avo, canten Vds.!

~~hjá'mo ni' ijōm jakénag = hjá'mo~~

~~ni' jakénag, we already danced.~~

hjá'mo ni' tfri'énag, ya estoy cantando.

o ni?

## Subjective Series.

hjá'mo ni'm jakénag, yo ya bailé.

= hjá'mo ni' nom jakénag.

hjá'mo 'a' jakénag = hjá'mo

'a' om jakénag, tu ya bailatis.

hjá'mo jakénag = hjá'mo pe'em

jakénag, el ya bailó,

hjá'mo ri' jakénag = hjá'mo ri'

ijóm jakénag, we already danced.

hjá'mo 'avi' jakénag = hjá'mo

'avi' omóm jakénag = omóm 'avi' hjá'

jakénag, Uds. ya bailaron.

hjá'mo mi' jakénag = hjá'mo mi'

pe'em jakénag, estos ya bailaron.

## Subjective - Objective Series.

nó na' pukítfaq, go lo robé.

ijómombra' pukítfaq, we stole it.

nó na'hi'm hütuk wehé' tháitamo,

I saw two sick persons.

nó na'hi'm hütuk wehé' to wofri'amo,

I saw 2 dogs.

~~para~~ mi náí hütiro para, go voy á

ver el agua

~~para~~

qa ná mi hütiro, no lo voyas á ver.

nó ri' hamá mokáro, yo también te

voy á matar. nó ri' mokáro, te voy á matar.

nó rivi' omóm mokáro, ~~je~~ I am

g. to kill ye = omó rivi' nóm mokáro.

nó ni'mi' wówófri'amo mokáro, I am g.

to kill the dogs. nó ni'mi' mokáro, I am g. to kill them.

ó ni'a' mokáro, tu me vas á matar.

omóm ni'a'vi' mokáro, ~~tho.~~ ye are

g. to kill me,

ijómombri'avi' omóm mokáro, ye are

g. to kill us.



Subjective - Objective Series

nóna' hūtuk, yo lo vide.

hūtuk hara' óma', lo vitis tu?

nóna'm kwá'jók pára wofri'a, yo tengo miedo de  
aquel perro. Et. qái' ní' kwá'jók, yo no tengo miedo.

hjá' no na' mokánaq, ya lo maté.

mokáro nais hura, lo voy á matar siempre.

hjánte nais mokáro, lo voy á matar mañana.

hitá 'qwí'fminuk, que quieres?

qái' nai wí'fminuk, no lo quiero.

nóna' wí'fminuk mijá tokóra, yo quiero  
esta mujer.

nóna' pári, yo lo dije. Cp. the pári,  
erbo, and pe'e pári, aquel dijo, of the  
first day I worked with him.

nónai hūtuk kutára, yo vide el palo.

Subjective - Objective Series

minéis woróit néis mokáro, este  
hombre me va á matar.

mimó woróram nimé' mokáro, estos  
hombres me van á matar.

mimó wəwófri'am nimé' mokáro, estos  
perros me van á matar.

mimó wəwófri'am ri'mé' mokáro,  
estos perros nos van á matar. = ijómom-

brimé' mimó wəwófri'am mokáro.

omóm nivé' mokáro, Vds. me van á matar.

nō na' mokáro, yo lo voy á matar.

pe'éis woróit miš mokáro, aquel  
hombre te va á matar.

pe'éis woróit miš mokáro omóma',  
that man is g. to kill ye.

nō na' qái' mokán framino'k,  
no lo quiero matar.

nō p rivi'm kə<sup>n</sup>, yo los voy á llamar.

Reflexive Series.

nô ni'm nitáq mokáro, go me voy  
à matar.

pe'éis woróit tfoi mokánaq atáq,  
aquele hombre se mató solo.

nô ni'm ~~ma~~ mokánaq nitáq, I  
killed myself solo. insists that tfoi cannot  
be inserted here,

ô tfa' mokánaq motáq, you  
killed yourself solo.

atáq ffoi mokánaq, he killed himself.

ijó mombri' ijómtaq mokánaq, we  
killed ourselves.

omóm tfo'avi' omótaq mokánaq,  
ye killed yourselves.

pámom tfromé' pomótaq mokánaq,  
they killed themselves.

hopé'a motáq, pintate tu solo! (with  
almagre). hopé'a, pintalo! hopé'aro naiz,  
go to voy à pintar. ô ra' hopé'aro, you will  
paint it,

hopé'aro ni', go me voy à pintar.  
hjá'mo ni' nitáq hopénaz, & me pinte. = nô ni'm  
hjá' nitáq hopénaz.

Reflexive Series.

Cp. á, kwa'áq tfo'ari' omóma', ah, ye  
are eating. O.k. The first word is an interjection.



## Subjunctive Series,

kuvínok ha'á', sienes hambre?

qái' ni nom kuvínok, go no tengo hambre.

kuvínok ha' óma', sienes hambre tu?

kuvínok nois nōma', tengo hambre yo?

Cannot insert \*ha' in this sentence at all.

kuvínok ha'á', sienes hambre,

éhe', nois kuvínok, si, tengo hambre.

= éhe', kuvínok nois.

omó 'ar kuvínok, vds. sienen hambre.

= kuvínok havi' omóma'.

pá'a, ~~drink~~ you drink!

pá'avo' omóma', ye drink!

kimá, ven! kimáv omóma', vengan vds.!

nó ni'm kimát, yo me vine.

nó ni'm pakók nikiya, ~~es~~ ~~estoy~~  
entrando mi casa. Ep. hjá'no ni' pakók  
nikiya, ya entré mi casa. Can it be that  
nó ni'm is ~~as~~ a contraction from  
nó ni' mo?

-is

tótókram óis), son mujeres.

múnoris wo ajó'in kutá, allá hay mucha  
leña.

minéi nikín, este es mi casa.

minéi ijómkin, estas son nuestras casas.

minéis pomókin, it is their house.

he heték i zá ijómnák, arriba está

el Padre de nosotros,

pe'éis jaké'ero, aquel va a bailar.

tháinuk i' pe'éis woróit, aquel  
hombre está malo.

pe'ei ~~just~~ jáuk ajó'i turá nat,

aquel tiene muchos pesos (lit. redondas).

pe'éis woróit mis mokáro, aquel hombre

te va a matar.

minéi papél rawáti', this paper is white.

múnori qá kwa'iwota akín, ~~ag~~ allá está

la casa del conelón.

ikwái qá kwa'iwota akín, aquí está la casa

del conelón.

pe'ém ipájok, el tiene vergüenza.

nó ni'm ipájok, yo tengo vergüenza.

hjá' na'is hi'úk, ya lo llevé.

hi'úk na'is, lo ~~estoy~~ llevando.

the forms.

nō' ni'm kimát, go me vine,

ō' tñá' kimát, tu te vinitis,

pe'ē tñeiz kimát, el se vino.

qái' tñoreiz kimát, el no se vino,

jatfró tóraqaró, sientate, estate sentado!

-ris.

oro aqréiz mitéma', está haciendo calor  
ahora.

wakókniz, está lloviendo,

hjá'mo reiz pifráq tāmēt, ya salió el  
sol.



ai

áurana ai gá, está afuera.

hurúna ais tháinar, siempre está  
enfermo.

mi náí hū tiro pāra, voy á  
ver el agua. (evidently ná, I-him, plus i<sup>2</sup>).

i<sup>2</sup>, copula.

hitámá, que es, pāi i<sup>2</sup>, es agua.

jo'óit i<sup>2</sup> wofri<sup>2</sup>, es muy grande el perro.

pānom i<sup>2</sup> totókram, aquellas son mujeres.

ahókin i<sup>2</sup> totót, las piedras están secas.

ajó'in i<sup>2</sup> wo momómot, hay muchos  
mares.

hūnar i<sup>2</sup> 'atwanjan, se llama El Oso.

gaqámarit i<sup>2</sup> miné, este es un Verduguero.

ajó'in i<sup>2</sup> wo mūro<sup>2</sup> fufwār, ~~ahí~~  
allá hay mucho juncal.

tháinuk i<sup>2</sup> pe'éis woróit, aquel  
hombre está malo.

pe'ém ipújok, el tiene vergüenza.

nó nīm ipújok, yo tengo vergüenza.

nó nīm ipúro fiví motáqtar, kōai<sup>2</sup>

om qai<sup>2</sup> ipújok, yo voy á tener después  
vergüenza por ti, y tu no tienes vergüenza.

nifin i miné, estos son mis meados,  
this is my urine. = minéis nifin. o.k.

i' copula.

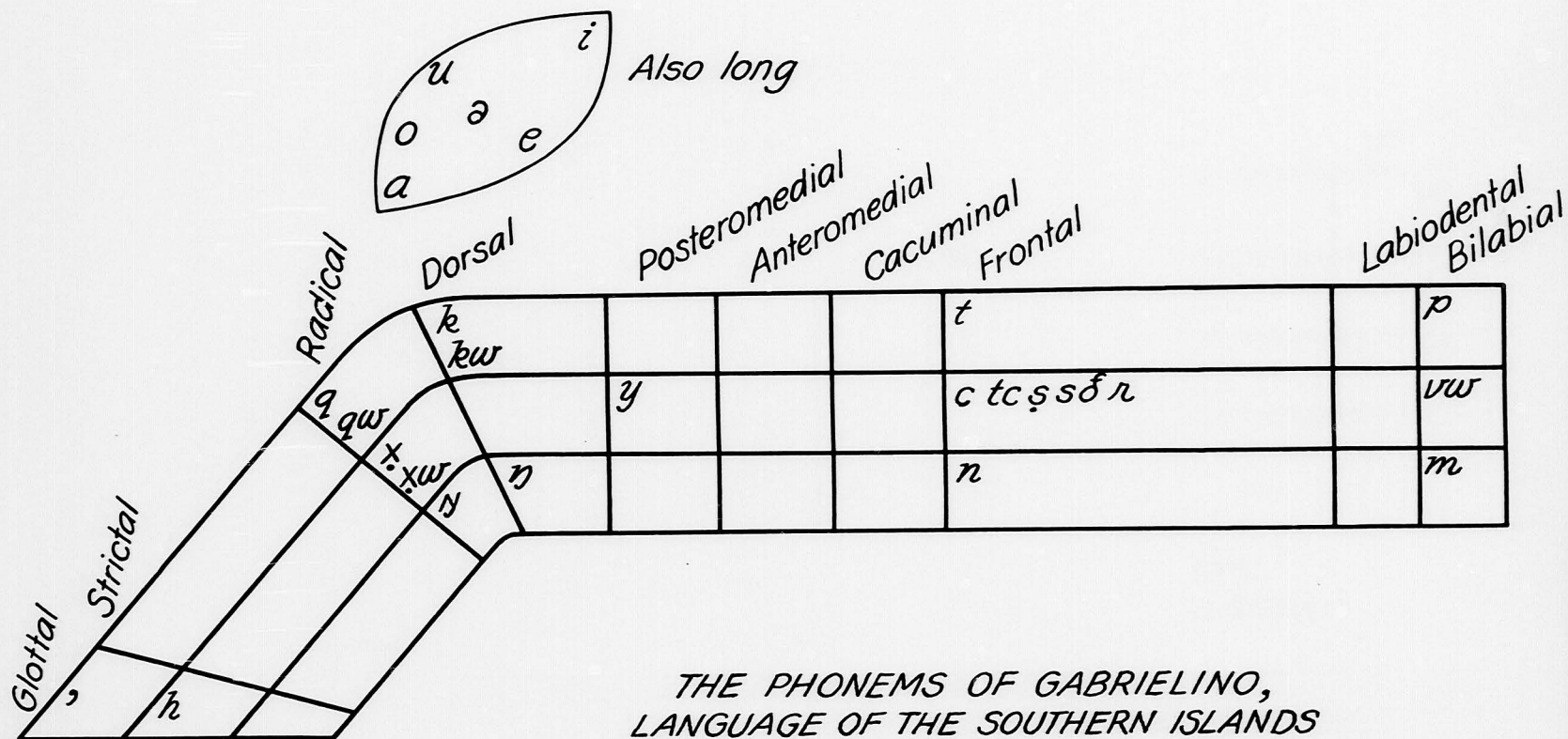
ajó'inxi wo kwínar petya, hay mucho  
lodo en el camino.

ajó'inxi qaqáig wo, hay muchas sierras,

nó ni'm hjónaq, mûri' qa,

yo sé, allá está (tu fresada). more  
carefully heard as mûroi qa. & contracted  
from mûro' i' qa.





*THE PHONEMS OF GABRIELINO,  
LANGUAGE OF THE SOUTHERN ISLANDS*

**THE**  
**PAPERS OF**  
**JOHN PEABODY HARRINGTON**



**END**

**OF FILM**

**PLEASE REWIND**

Harrington Microfilm Metadata Templates  
Volume Three, Reels 61-182

The Papers of John P. Harrington in the Smithsonian Institution 1907-1957  
Volume Three, Microfilm  
*A Guide to the Field Notes: Native American History, Language, and Culture of  
Southern California/Basin*

The material digitized from microfilm reels 61-182 of Volume 3 have not been numbered or sorted by analog reel, but rather batched in directories, with subdirectories in each of 1000 frames. Filenames do not match published frame numbers, but folders have been set up to break out analog reels by reel number.

The following metadata has been applied to all files. This document has been added to the end of all the PDFs made for this volume of microfilm (volume 3).

**Metadata**

(IPTC Instructions): Numbering of digital files may not reflect actual numbering from analog reel[s]; filenames do not necessarily match published frame numbers; further processing and identification of collection is required. 06/03/2013

(Description): John P. Harrington Papers 1907-1959 (some earlier); Microfilm 3; Chumash; Texts from Mary Yee; Reel 61: 0001-0728 Ethnographic Accounts; Reel 62: 0001-0728 Ethnographic Accounts; Reel 63: 0001-1100 Historical Accounts and Personal Narratives; Reel 64: 0001-1003 Stories and Myths; Reel 65: 0001-1043 Translations of Historical and Religious Texts; 1044-1173 Miscellaneous; Reel 66: 0001-0242 Miscellaneous; 0243-0769 Barbareno Biographical, Ethnographic, and Historical Notes; Reel 67: 0001-0466 Copies of Secondary Sources on Barbareno; Reel 68: 0001-0454 Rehearing of Early Cruzeno and Santa Rosa Vocabularies; 0455-0536 Cruzeno Linguistic Notes; 0537-0712 Cruzeno Semantic Slipfile; Reel 69: 0001-1107 Ventureno Field Notes; Semantically Arranged Ventureno Vocabulary and Ethnographic Notes; Reel 70: 0001-0721 Animals; Reel 71: 0001-0947 Animals; Reel 72: 0001-0146 Archeology; 0147-0167 Astronomy; 0168-0206 Geographical Terms; 0207-0316 Kinship; 0317-1168 Material Culture; Reel 73: 0001-0883 Material Culture; 0884-0971 Meteorological Terms; 0972-1024 Minerals; Reel 74: 0001-0666 Placenames; Reel 75: 0001-0163 Placenames; 0164-0507 Plants; 0508-0588 Religion; 0589-0620 Grammar; 0621-0639 Miscellaneous; Reel 76: 0001-0871 Ventureno Semantic Slipfile; Reel 77: 0001-0639 Ventureno Semantic Slipfile; Reel 78: 0001-0596 Ventureno Semantic Slipfile; Reel 79: 0001-0744 Ventureno Encyclopedia; Reel 80: 0001-0737 Ventureno Encyclopedia; Reel 81: 0001-0651 Ventureno Linguistic Notes; Reel 82: 0001-0908 Ventureno Linguistic Notes; Reel 83: 0001-0673 Ventureno Linguistic Notes; Reel 84: 0001-1075 Ventureno Linguistic Notes; Reel 85: 0001-0995 Ventureno Linguistic Notes; Reel 86: 0001-0362 Ventureno Linguistic Notes; Reel 87: 0001-0781 Ventureno Linguistic Notes; Reel 88: 0001-0577 Ventureno Linguistic Notes; Reel 89: 0001-0741 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 90: 0001-0766 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 91: 0001-0716 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 92: 0001-0933 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 93: 0001-0460 Ventureno



Harrington Microfilm Metadata Templates  
Volume Three, Reels 61-182

Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 94: 0001-0923 Ventureno Grammar [formerly cataloged as B.A.E. mss. 2966, 3045, and 3057]; Reel 95: 0001-0085 Ventureno Texts; 0086-0289 Records Relating to Ventureno Placename Trips; 0290-0434 Copies of Secondary Sources on Ventureno; 0435-0610 Miscellaneous Notes on Ventureno; 0611-0807 Miscellaneous Records Relating to Chumash; Reel 96: 0001-0432 Miscellaneous Records Relating to Chumash; 0433-0672 Writings Relating to Chumash; Tubatulabal; Reel 97: 0001-0118 Vocabulary; 0119-0267 Grammar; 0268-0307 Linguistic and Ethnographic Notes; 0308-0352 Records of Placename Trips; 0353-0376 Records of Interviews; Kitanemuk; Reel 98: 0001-0707 Linguistic and Ethnographic Field Notes [former B.A.E. mss. 6040 and 6064pt.]; Reel 99: 0001-0680 Semantic Slipfile [former B.A.E. ms. 6039]; Reel 100: 0001-0320 Semantic Slipfile [former B.A.E. ms. 6039]; 0321-0713 Dictionary; 0714-0914 Grammar; Serrano; Reel 101: 0001-0301 Linguistic and Ethnographic Field Notes; 0302-0862 Semantic Slipfile; Gabrielino; Reel 102: 0001-0877 Slipfile; Reel 103: 0001-0765 Linguistic and Ethnographic Field Notes; Reel 104: 0001-0577 Linguistic and Ethnographic Field Notes; Reel 105: 0001-0476 Linguistic and Ethnographic Field Notes; 0477-0555 Song Texts; 0556-0715 Miscellaneous Notes [former B.A.E. ms. 6017pt.]; Fernandeno; Reel 106: 0001-0251 Linguistic and Ethnographic Field Notes; Cahuilla; Reel 107: 0001-0825 Comparative Vocabulary; Reel 108: 0001-0914 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 109: 0001-0755 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 110: 0001-0834 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 111: 0001-0864 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 112: 0001-0528 Texts [former B.A.E. mss. 6050, 6051pt.]; Reel 113: 0001-0760 Writings [former B.A.E. mss. 6052pt., 6065]; Reel 14: 0001-0226 Writings [former B.A.E. mss. 6052pt., 6065]; 0227-0420 Miscellaneous Linguistic Notes; Luiseno/Juaneno; Reel 115: 0001-0322 Luiseno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 116: 0001-0529 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 117: 0001-0758 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 118: 0001-0358 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 119: 0001-0435 Records of Luiseno Placename Trips and Interviews [former B.A.E. ms. 6055pt.]; Reel 120: 0001-0671 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; Reel 121: 0001-0336 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; 0337-0451 Luiseno Miscellaneous Notes; 0452-0496 Juaneno Vocabulary; 0497-0792 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 122: 0001-0755 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 123: 0001-0235 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; 0236-0647 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 124: 0001-0754 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 125: 0001-0950 Drafts and Notes for Chinigchinich; Reel 126: 0001-1051 Drafts and Notes for Chinigchinich; Reel 127: 0001-0304 Drafts and Notes for Chinigchinich; 0305-0607 Rehearings of Notes Used for Chinigchinich; Reel 128: 0001-0293 Rehearings of

Harrington Microfilm Metadata Templates  
Volume Three, Reels 61-182

Notes Used for Chinigchinich; 0294-0704 Notes and Drafts for a new Original Version of Boscana's Account; Reel 129: 0001-0824 Notes and Drafts for a new Original Version of Boscana's Account; Cupeno; Reel 130: 0001-0710 Vocabulary and Grammar [former B.A.E. ms. 60662pt.]; 0711-0712 Text; Chemehuevi; Reel 131: 0001-0649 Early Vocabualry; Reel 132: 0001-1006 Field Notes of Carobeth Tucker Harrington; Reel 133: 0001-0959 Slipfile; Reel 134: 0001-0714 Slipfile; Reel 135: 0001-0571 Slipfile; Reel 136: 0001-0798 Grammar; Reel 137: 0001-1005 Grammar; Reel 138: 0001-0785 Grammar; Reel 139: 0001-0674 Grammar; Reel 140: 0001-1228 Grammar; Reel 141: 0001-1092 Grammar; Reel 142: 0001-0986 Grammar; Reel 143: 0001-0929 Grammar; Reel 144: 0001-0926 Grammar; Reel 145: 0001-0516 Grammar; Reel 146: 0001-0116 Semantic Vocabulary; 0117-1006 Texts; Reel 147: 0001-0378 Texts; 0379-0518 Miscellaneous Notes; 0519-0963 Later Field Notes; Mohave; Reel 148: 0001-1077 Early Linguistic and Ethnographic Notes; Reel 149: 0001-0856 Early Linguistic and Ethnographic Notes; Reel 150: 0001-0806 Early Linguistic and Ethnographic Notes; Reel 151: 0001-0671 Early Linguistic and Ethnographic Notes; Reel 152: 0001-0526 Early Linguistic and Ethnographic Notes; Reel 153: 0001-0840 Early Linguistic and Ethnographic Notes; Reel 154: 0001-0623 Early Linguistic and Ethnographic Notes; Reel 155: 0001-0709 Early Linguistic and Ethnographic Notes; Reel 156: 0001-0571 Early Linguistic and Ethnographic Notes; Reel 157: 0001-0717 Semantic Slipfile; Reel 158: 0001-0808 Semantic Slipfile; Reel 159: 0001-0386 Linguistic and Ethnographic Notebooks; 0387-0540 Grammatical Notes and Slipfile; Reel 160: 0001-0519 Grammatical Notes and Slipfile; Reel 161: 0001-0354 Miscellaneous Notes on Yuman Languages; Reel 162: 0001-0807 Late Linguistic and Ethnographic Notes; Reel 163: 0001-0972 Late Linguistic and Ethnographic Notes; Reel 164: 0001-0852 Late Linguistic and Ethnographic Notes; Reel 165: 0001-0604 Notes and Drafts on Material Culture; Reel 166: 0001-0882 Notes and Drafts on Material Culture; Reel 167: 0001-0383 Notes and Drafts on Tribenames; 0384-0812 Semantically Arranged Notes; Reel 168: 0001-0244 Late Grammatical Notes; 0245-0423 Miscellaneous Notes; Diegueno (U.S. and Baja); Reel 169: 0001-0064 Semantic Slipfile (U.S.); 0065-0568 Linguistic and Ethnographic Notes (U.S.); Reel 170: 0001-0340 Linguistic and Ethnographic Notes (Baja); 0341-0777 Notebooks (U.S. and Baja); Ute/Paiute/Shoshoni; Reel 171: 0001-0615 Ute and Paiute Slipfile, Drafts, and Notes; 0616-0715 Paiute Song Texts and Miscellaneous Notes; 0716-0791 Shoshoni Linguistic and Ethnographic Notes; General and Miscellaneous Materials; Reel 172: 0001-0942 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 173: 0001-1056 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 174: 0001-1020 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 175: 0001-0500 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 176: 0001-1143 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 177: 0001-0933 Notes and Drafts on History and Expeditions [former B.A.E. ms. 6017pt.]; Reel 178: 0001-0717 Notes and Drafts on History and



Harrington Microfilm Metadata Templates  
Volume Three, Reels 61-182

Expeditions [former B.A.E. ms. 6017pt.]; Reel 179: 0001-0276 Notes and Drafts on History and Expeditions [former B.A.E. ms. 6017pt.]; Reel 180: 0001-0934 Linguistic and Ethnographic Notes [former B.A.E. mss. 3900pt., 6041, 6042, 6052pt., 6053pt.]; Reel 181: 0001-0614 Linguistic and Ethnographic Notes [former B.A.E. mss. 3900pt., 6041, 6042, 6052pt., 6053pt.]; Reel 182: 0001-0261 Linguistic and Ethnographic Notes [former B.A.E. mss. 3900pt., 6041, 6042, 6052pt., 6053pt.]

(Keywords): John P. Harrington; Volume 3; A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin; Culture; Reel #; Content of Reel Number

Example: John P. Harrington; Volume 3; A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin; Serrano; Reel 101; Linguistic and Ethnographic Field Notes; Semantic Slipfile (*see pg. 67 of Vol. 3 Guide*)



Smithsonian Institution  
*National Museum of Natural History*

Department of Anthropology  
*National Anthropological Archives*

**The Smithsonian Continues to research information on its collections. Contact Smithsonian for current status.**

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? [naa@si.edu](mailto:naa@si.edu).